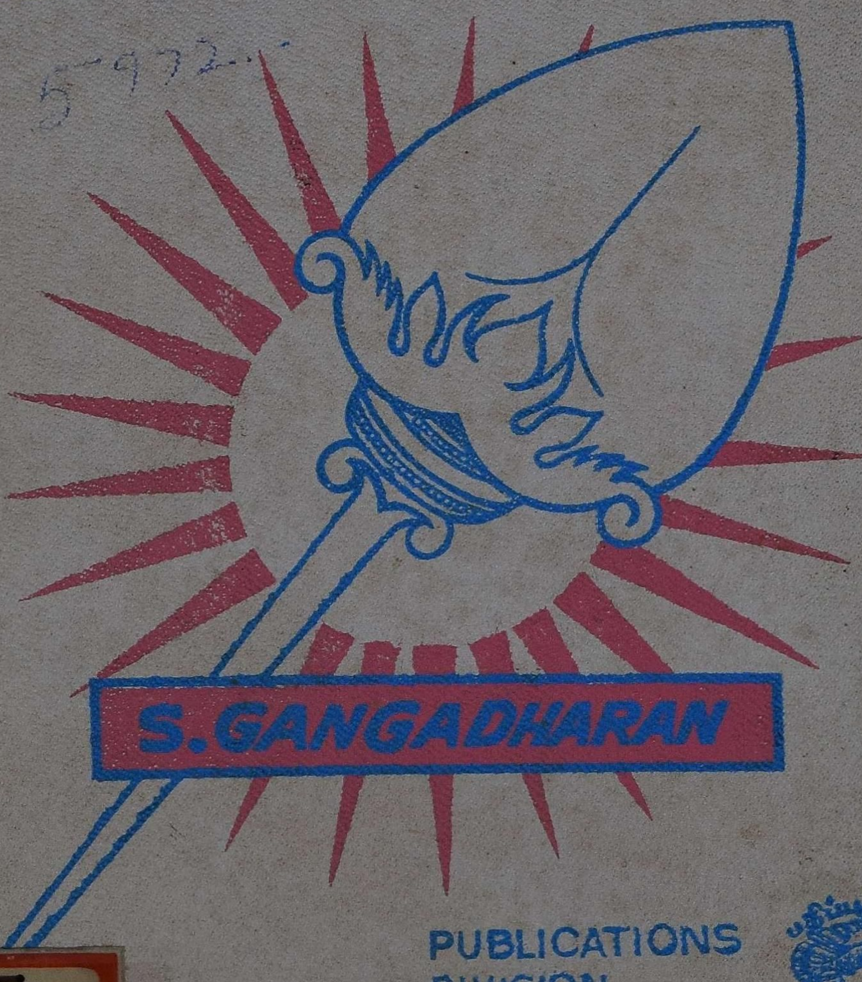
Studies in Jñānāmṛtam

(ஞானாமிருதம்-ஆய்வு)

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S. GANGADHARAN

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Studies in Jñānāmṛtam

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Dr. S. GANGADARAN, M.A. M.Litt., Ph.D.

Publications Division

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1)	*Author's name*	Dr. S. Gangadaran (1945)
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ஞானாமிருதம்

நூலறிமுகம்

மெய்கண்ட தேவர் அருளிய சிவஞானபோதம் பதின்மூன்றாம் நூற்றாண்டில் எழுந்த சைவசித்தாந்த நூலாகும். ஞானாமிருதம் எனப்படும் இந்நூல் சைவாகமங்களில் காணப்படுகின்ற ஞானபாதப் பொருளைத் தமிழில் விளக்கப் பன்னிரண்டாம் நூற்றாண்டில் எழுந்த நூலாகும். சைவ சித்தாந்த உண்மைகளைத் தெளிவாக - வலராற்றுக் கண்ணோட்டத்துடன் புரிந்துகொள்ள இந்நூல் பயன்படும்.

வடமொழியில் உள்ள சைவாகமங்கள் சைவசித்தாந்த உண்மை-களைத் தெரிவிக்கும் அடிப்படை நூல்களாகும். வடமொழியில் உள்ள ஆகமங்கள் தற்போது அருகிக் காணப்படுவதால், ஆகமங்களில் காணப்படும் உண்மைகளைச் சங்ககாலத் தமிழ்நடையில் ஞானாமிருதத்தின் ஆசிரியராகிய வாகீச முனிவர் தெளிவாக விளக்குகின்றார்.

மேலும் மெய்கண்டார் தம் சிவஞானபோதத்தில் திதி போன்ற சில சொற்களைப் பயன்படுத்துகின்றார் திதி என்ற சொல் இந்திய தத்துவத்தில் விளக்கப்படும் சற்காரிய வாதத்தை அடிப்படையாகக் கொண்டுள்ளது. சிவஞான போதத்தில் குறிக்கப்படும் திதி போன்ற சொல்லின் விளக்கமான சற்காரியவாதம் ஞானாமிருதத்தில் விளக்கப்படுகிறது. மேலும் சிவஞான போதத்தின் நான்காம் சூத்திரத்தில் அந்தக் கரணங்களை அமைச்சர்களோடு ஒப்புமை செய்கிறார்; அவ் ஒப்புமையை மேற்கொண்டு விளக்கவில்லை. ஞானாமிருதத்தில் இந்த ஒப்புமையின் முழுவிளக்கம் காணப்படுகிறது. ஏற்கனவே ஞானாமிருத நூலால் விளக்கப்பட்ட உண்மைகளைத் தம் அடியவர் உணர்ந்திருப்பார் என்ற அடிப்படையில் மெய்கண்டார் தம் நூலை விளக்கிக்கொண்டு செல்கின்றார். இந்த இரு நூல்களின் தன்மையை உணர்ந்த, சிவஞான மாபாடியத்தை அருளிய சிவஞான முனிவர் ஞானா-மிருதத்தில் விளக்கமாகக் குறிக்கப்படும் கருத்துக்களை வேண்டும்போதெல்-லாம் சிவஞானபோத உரையில் குறித்துச் செல்கின்றார்

சிவஞானபோதமே உண்மைகளை முழுமையாகத் தெளிவாக உணர்த்துகிறது என்பதில் ஐயமில்லை. சிவஞான போதத்தால் விளக்கப்-படும் பொதுத்தன்மையை (கட்டுநிலை பற்றிய உண்மைகளை)நாம் விளங்க அறிய வேண்டுமானால் ஞானாமிருதத்தில் கொடுக்கப்படும் விளக்கம் நமக்கு இன்றியமையாது வேண்டப்படுகிறது. சிவஞான போதத்தில் விரிவாகக்

குறிப்பிடப்படாத உண்மைகளை ஞானாமிருதத்தில் கண்டு கொள்ளலாம். உதாரணமாக இருவினை பற்றிய குறிப்பு சிவஞான போதத்தில் இரண்டாம் சூத்திரத்தில் வருகிறது. ஆயினும் அவற்றின் நல்வினை, தீவினை, மனத்-தாற் செய்யப்படுவது, வாக்காற் செய்யப்படுவது, உடம்பால் செய்யப்படுவது முதலிய விரிவு சிவஞான போதத்தில் இல்லை அவ்விரிவுகளை ஞானா-மிருதத்தில் கண்டு கொள்ளலாம். அதுபோலவே ஆதி ஆன்மிகம், ஆதி தைவிகம், ஆதி பௌதிகம் என்னும் பாகுபாடும் ஞானாமிருதத்தில்தான் தெளிவாகக் கிடைக்கின்றது. முத்திநிலை பற்றிய இயல்புகள் குறிப்பாகவே சுட்டப்படுகின்றன. உயிர் உடம்பின் வேறாக இருத்தல், கடவுள் உண்மை முதலியவற்றின் பிரமாணங்கள் ஞானாமிருதத்தில் விரிவாகக் கூறப்படு-கின்றன.

ஞானாமிருதம் காட்டிய சைவசித்தாந்த நெறியினை உலகிற்கு அறிமுகம் செய்தவர்கள் நால்வராகிய திருஞானசம்பந்தர், திருநாவுக்கரசர், நம்பியாரூரர், மணிவாசகர் ஆகியோர் ஆவர்.

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Dedication . . .

Dedicated to Malaya Arulneri Tirukkoottam who have started the Department of Saiva Siddhanta Philosophy of this University by their generous contribution, in dutiful esteem and gratitude of the author

FOREWORD

Among the standard works in Tamil on **Śaiva Siddhānta**, the **Jñānāmrtam** written by Vākiśa munivar holds an important place. Scholars assign it to the twelfth century A. D. and consider it to be a work earlier than Meyknṇḍār's **Śivajñānabodham**. The **Jñānāmṛtam** must have dealt with all the four **pādas**, **Caryā**, **Kriyā**, **Yoga** and **Jñāna** at the time of its composition, although only the **Jñānapāda** has survived now. Śivajñāna munivar gives excerpts from this work in his great commentary on the **Śivajñānabodham**. It has commanded the respect of other Siddhānta commentators also. Presumably, owing to the classical style in which it is written, it did not enjoy popular support. It was becoming difficult to get even the **Jñānapāda**. At the beginning of this century, the **Jñānapāda** was published by cēṟṟūr Subramaniya Kavirayar. under the auspices of the Madurai Tamil Sangam. Half a Century later, (in 1954) under the auspices of the Annamalai University Avvai S. Duraiswami Pillai brought out an edition with the co-operation of Tamil scholars like T. V. Sadasiva Pandarathar and K. Vellaivaranar. Even after the publication of this fine edition, Siddhānta scholars have not given it the attention it richly deserves. Written in the style of the Saṅgam Tamil classics, it is characterised by profundity of thought and felicity of expression. It deals with the basic **Siddhātna** concepts, suitably employing inference.

In its own right and as providing scope for comparative study, the **Jñānāmrtam** calls for close study and research. By the publication of the present work **'Studies in Jñānamrtam'** Dr. S Gangadaran has set the pace for further study by scholars at home and abroad, interested in this field. He hails from a family of devoted Śaivites. After passing the B.A. and the M.A. Degrees in Philosophy securing a first class in each of them, he joined the Department of Philosophy, University of Madras for doing research on the **Śivaprakāsam**. He was awarded the M.Litt. Degree for his thesis. Thus well equipped for teaching and

research, he joined the Madurai Kamaraj University. He took up the **Jñānāmṛtam** for study and research under Thiru K. Vajravelu Mudaliyar than whom he could not have found a better guide. In Thiru Vajravelu Mudaliyar, we have a combination of profound scholarship and descerning commitment to the Siddhānta.

The present work is the thesis for Ph.D. submitted by Thiru Gangadaran, revised in the light of the suggestions offered in the evaluation reports. It is published by the Madurai Kamaraj University. It is my fervent hope that this work will be welcomed by scholars interested in **Śaiva Siddhānta**.

DEVASENAPATHI
[*Former Director*
The Dr. Radhakrishnan centre for advanced Study in Philosophy, University of Madras.]

40, Muthiyalu chetty st,
Madras – 7
15 – 12 – 1980

PREFACE

The present thesis on 'Studies in Jñānāmṛtam' submitted for the Degree of Doctor of Philosophy is the result of my investigations carried on by me in the Department of Śaiva Siddhānta Philosophy, Madurai University during the years October, 1975 - August, 1978.

According to Śivajñāna Munivar, scriptures should be classified under the two heads general and special. Works belonging to the category of general are interested in refuting other schools of thought giving their own conclusions only in a general way. Special works are intended to give in detail the contents of their own school of thought refuting other theories wherever necessary. In assessing the relative merits of the two works, the expressions of special works must be taken intact, whereas the expressions of general works may be construed liberally so as not to contradict the special ones.

Judging by this standard the work **Jñānāmṛtam** should be classed under the head 'General'. It deals with the existence and nature of the three categories of the system namely God, soul and bondage as they are viewed from the state of bondage. The state of release is only indicated as in general scriptures such as the **upaniṣads**. Matters like these are dealt with in detail as found in some of the works belonging to the canonized fourteen scriptures known as the **Siddhanta** *Śāstras* or **Meykaṇḍa** *Śāstras*. The merit of the work lies in the fact that it proposes so give the digest of the wisdom part of the *Śaivāgamas* in accordance with the spiritual teaching heard from the master. It is written in a beautiful classical style of Tamil adopted by the authors of Sangam Tamil literature. In giving analogies the author is able to reproduce classical similes with ease and grace. The style for most part is somewhat difficult for understanding. But the commentary is very useful for analyzing the stanzas into main Sentences and subordinate and co-ordinate clauses. After a few readings, the work becomes very pleasing and interesting.

The seriousness of the thought which governs the whole work is somewhat relieved by giving stories and descriptions which embellish the work.

Judging from **Jñānāmṛtam** the author Vāgīśa Munivar seems to be an erudite scholar of scriptures in Sanskrit and of Sangam literature in Tamil. The style which he adopts for the exposition of the philosophic thought, the similes and the images which he uses at appropriate places with ease and grace prove his Tamil Scholarship.

After paying homage to Lord Śiva, Lord Gaṇeśa and the Goddess of learning, the author Vāgīśa Munivar praises his preceptor Paramāṇanda Munivar. He explains the meaning of the term **Jñānāmṛtam** and the four parts of the **Śaivāgames**.

Vāgīśa Munivar says that all great works are intended to bring out the truths regarding the individual self, the bonds that cause the cycle of birth and death and to reveal or proclaim or glorify the supreme Being. The Supreme Being protects the self and helps it to get release from those bonds in order to enjoy the consciousness-Bliss which is personified as the feet of the Lord. Then he begins to explain the nature of soul under the two headings, right knowledge (**Samyag jñāna**) and right insight, (**samyag darśana**). In right knowledge the author takes up the subject of the individual self. He classifies the states of consciousness of the self into three broad divisions. They are the kēvala state, the sakala state and the śuddha state. In right insight the author discriminates the self from the non-self which is studied under two heads, the gross body and the subtle body. This insight comes to a person in consequence of his practice of what is called **caryā, kriyā, yōga** and **jñāna**. The author describes the five conscious states of the individual self which will enable the aspirant to have an insight into his own self and discriminate it from the very adjuncts that produce the variations in the conciousness of the self.

After explaining the individual self, Vāgīśa Munivar proceeds to explain the principles of bondage. The individual self is affected by three bonds. The first is called **āṇava mala. It**

hides the consciousness of the individual self, even as the verdigris hides the bright lustre of a copper plate. The second one is **māyā**, which is the material cause of the elements enumerated from **kalā** to earth. **Karma** is the third bondage and is in the form of merits and demirts, **dharma** and **adharma**.

While the individual self reaps the fruits of its past actions in the present life, it also sows seeds of actions which yield harvest for the future life. This is exactly like the actions of a farmer who, while enjoying the harvest of his farm, sets apart some of the harvest as seeds so that he may sow them and reap them in the following season. When the old physical body becomes worn out, it is cast away like the torn clothes and **karma** is retained by the mind even like a gem is grasped by a man in his hand while transportation.

The author propounds the philosophical necessity of taking the three principles of bondage to be beginningless. The master said that the deeds of a person fructifies in giving him the experience of pleasure and pain through the organism called physical body. But the deeds can be performed by the soul only in conjunction with the body. So this leads to a cyclic existence of deeds and the body which is the effect of **māyā**. So the disciple asks the master which of the two contacted the individual soul at the first instant. The master answers that the deeds or **karma** are as beginningless as the spiritual darkness called **aṇava**. The author also says that that the bondage of **māyā** is also beginningless.

The author in the next section deals with the emancipation from bondage and consoles the disciple not to be disheartened by the nature of the impurities. The mud is formed from water and it is also cleaned by water. In the same way, body which causes merits and demerits can be made use of to get rid of them also. The teacher assures the disciple that by knowing this noble truth, he can destroy the suffering of transmigration.

Vāgīśa Munivar in the section on God weaves a sweet garland of praises for the feet of his master and says that the master has frightened and driven away the enemy of birth from

his disciples even if they were willing to accommodate it. But he wishes to know what the ultimate refuge was for him. The master replies that the only refuge for all, including the master is the feet of the Omnipresent Lord.

The Sāṅkhya school of thought explains the analysis of embodiment and has posited twenty four elements (or **tattvas**) namely the five external elements, the five causal elements called **tanmātras**, the five sense organs, the five motor organs and the four internal organs-mind, ego, intellect and **cittam**. In the **Sāṅkhya** system the ultimate cause of all these material things is called **prakṛti**. Śaiva Siddhānta inherits from Sāṅkhya not only the theory of causation (**Satkārya vāda**) but also these twenty four insentient principles in toto But with regard to the ultimate material cause of the known universe, Śaiva Siddhānta cuts new grounds. It goes deeper and posits two more **prakṛtis** which are called in the language of the Śaivāgamas, **māyā** and **bindu.** **Māyā** is also called Aśuddha māyā or **mohini**. **Bindu** is otherwise known as **śuddha māyā** or **kuṇḍalinī**. Śaiva Siddhānta also explains the reason for accepting these two **prakṛtis**.

When we compare **Jñānāmṛtam** with the Meykṇḍa Śāstras, we notice certain important points. **Jñānāmṛtam** confines its attention only to the four parts of the Śaivāgamas. But the authors of Meykaṇḍa Śāstras, Meykaṇḍār, Aruḷāndi Śivam **and** Umāpati Śivem take care to show what they give us as scriptural knowledge, is only the very essence of the Vedas. In the **sūtra,** Meykaṇḍār enters into a discussion of the term **'sat'** aud **'asat'** which are used in the vedic scriptures. When Meykaṇḍār explains the five effective states of consciousness in the causal state of **Sakala**, he speaks of the four internal organs as the ministers of the individual self. **Jñānāmṛtam** has already taken up the comparison and compared the sense organs, the motor organs, the various kinds of airs and other things in an elaborate manner. Śivajñāna Munivar supplies these ideas quoting **Jñānāmṛtam.** Thus **Jñānāmṛtam** may be considered to be a supplement of Śivajñāna Bodham in respect of the ideas that have been dealt with from the standpoint of the state of bondage in Śivajñāna Bodham. I have tried to bring out the place of **Jñānāmṛtam** in understanding the aspects of Śaiva Siddhānta.

It is a pleasure to express my sense of gratitude to one and all who have helped me in the task. I cannot adequately thank my esteemed Professor K. Vajravelu Mudaliar who has instructed and educated me. Whenever I felt any difficulty he helped me with his suggestions. I am obliged to him for the help which he gave me when I wanted to translate the Tamil concepts and verses. But for the skill and sympathy with which he guided my work it could hardly have been carried out.

I am indebted to my Professor Dr. V. A. Devasenapathi who initiated me into the field of Śaiva Siddhānta. Under his able guidance, I worked on "Śaiva Siddhānta with special reference to Śivaprakāśam" for the Degree of Master of Letters. I am also greateful to him for agreeing to be a member of the doctoral committee. My thanks are also in a large measure due to my esteemed Professor Dr. T.M.P. Mahadevan who agreed to be the Convener of the doctoral committee. Dr. K. Sivaraman, formerly Reader at the Centre of Advanced Study in Philosophy, Benaras Hindu University, Vāranasi suggested that I might take up Jñānāmṛtam for my research. I am indebted to him for his kind suggestion.

Avvai S. Dutaisamy Pillai praises the first editor of Jñānāmṛtam, Thiru Subramanya Kavirayar who published the work under the auspices of the Tamil Cangam, Madurai. When Jñānāmṛtam was out of print, Avvai S. Duraisamy Pillai edited it with the available commentaries with great care, providing similar passages from Sangam literature and Meykaṇḍa Śāstras. I am grateful to these two editors for the very useful hints supplied in their publication in the form of footnotes.

I am also indebited to Rev. David Gallup and Rev. Sugirtharaja of the Tamil Nadu Theological Seminary, Madurai and Tiru M. Kannappan, ICC, Madurai University for going through the thesis manuscript while in preparation and offering useful suggestions.

I am also greatful to Prof. S. V. Chitti Babu, the former Vice-Chancellor of Madurai University and Dr. T. B. Sidda-

linghia, Director, ICC, for inspiring me to complete the work at the earliest possible time.

I wish to express my sincere gratitude and thanks to the present Vice-Chancellor of this University Dr. V. Sp. Manickam, M.A., M.O.L., Ph.D., D.Lit., Esq. for his kindness in selecting my thesis for publication.

Author

LIST OF ABBREVIATIONS

AR	:	Archeological Report
Bṛh	:	Brahadāraṇyaka Upaniṣad
BSB	:	Brahma Sūtra Bhāṣya
EI	:	Epigraphica Indica
JC	:	Jīvaka Cintāmaṇi
Jñā.	:	Jñānāmṛtam
Kaṭha.	:	Kaṭha Upaniṣad
KKV	:	Kandar Kaliveṇba
KNM	:	Koyil Nānmaṇi Mālai
MEC	:	Madras Epigraphical Collection
PPM	:	Periyapurāṇam
Puram	:	Puraṉānūṟu
Sata.	:	Satamaṇi Mālai
SII	:	South Indian Inscription
SIP	:	Silappadikāram
SJB	:	Śivajñāna Bodham
SM	:	Śivajñānanā Pāḍiyam
SN	:	Saṅgaṟpa Nirākaraṇam
SNP	:	Śivaneṟipprakāsam
SP	:	Śivaprakāśam
SSS	:	Śivajñāna Siddhiyār Supakkam
Svet	:	Śvetāśvatara Upaniṣad
Tait.	:	Taittirīya Upaniṣad
TI	:	Tiruvisaippa
TK	:	Tirukkuṟḷ
TKP	:	Tirukkaḷiṟṟuppaḍiyār
TM	:	Tirumandiram
TP	:	Taṇigaipurnam
TU	:	Tiruvundiyār
TV	:	Tiruvācagam
TVP	:	Tiruvaruṭpayan
Appar	:	Appar Tēvāram
Sambandhar	:	Sambandhar Tēvāram
Sundarar	:	Sundarar Tēvāram

SCHEME OF TRANSLITERATION

Tamil

Vowels

அ	—	a
ஆ	—	ā
இ	—	i
ஈ	—	ī
உ	—	u
ஊ	—	ū
எ	—	e
ஏ	—	ē
ஐ	—	ai
ஒ	—	o
ஓ	—	ō
ஔ	—	au
ஃ	—	ah

Consonants

க	—	k
ங	—	ṅ
ச	—	c
ஞ	—	ñ
ட	—	ṭ, ḍ
ண	—	ṇ
த	—	t, d
ந	—	ṉ
ப	—	p, b
ம	—	m
ய	—	y
ர	—	r
ல	—	l
வ	—	v
ழ	—	ḻ
ள	—	ḷ
ற	—	ṛ
ன	—	n

Chapter - 1

INTRODUCTION

Jñānāmṛtam, as it stands at present consists of seventy five stanzas in **agaval** metre in addition to two invocatory stanzas in **veṇba** metre. Both stanzas of the **veṇba** metre are in praise of Sri Gaṇeśa. After the invocation the author commences the work. The **Āgamas** given by Lord Śiva contain four parts, the parts being **jñānā pāda, yōgapāda, kriyā pāda** and **caryā pāda**. In **Śivajñāna Pāḍiyam** a verse in **agaval** metre dealing with the nature of the netherlands is cited by the commentator Śivajñana Swamigaḷ as belonging to the **kriyā pāda** of **Jñānāmṛtam.**[1] No trace of any other verse or verses of the other parts can be found from the available records of Tiruvāvaḍuturai Mutt or any other place in Tamil Nadu. The editor of this work Avvai S. Duraisamy Pillai feels that the author has also written Tamil works conveying the substance of the other three parts.[2] But that need not be necessarily true. It may be that the author might have intended to produce Tamil works on all the four parts. He might have successfully completed the work on the **jñāna pāda**. But with respect to the other parts, he might have composed a few stanzas concerning them, but might not have survived to carry the work to a successful end. One of the stray verses might be the one cited by Śivajñāna Munivar in his well-reputed commentary, **Śivajñāna Pāḍiyam** or **Māpāḍiyam**.

According to Śivajñāna Munivar, scriptures should be classified under the two heads, general and special.[3] Works belonging to the category of general are interested in refuting other schools of thought giving their own conclusions only in a general way. Special works are intended to give in detail the contents of their own school of thought refuting other theories wherever necessary. In assessing the relative merits of the two works, the expressions of special works must be taken intact, whereas the expressions of general works may be construed liberally so as not to contradict the special ones. This is one of the ways in which scriptures differing in their expressions are reconciled and harmonised so as to get at the absolute truth.

Judging by this standard the work **'Jñānāmṛtam'** should be classed under the head 'general'. It deals with the existence and nature of the three categories of the system namely God, soul and bondage as they are viewed from the state of bondage.[4] The state of release is only indicated as in general scriptures such as the **Upaniṣads** Matters like these are not dealt with in detail as found in some of the works belonging to the canonized fourteen scriptures known as the **Siddhānta Śāstrās, or Meykaṇḍa Śāstrās.**[5] The merit of the work lies in the fact that it proposes to give the digest of the wisdom part of the **Śaivāgamās** in accordance with the spiritual teaching heard from the master. It is written in a beautiful classical style of Tamil such as was followed by the authors of Sangam Tamil literature. In giving analogies the author is able to reproduce classical similies with ease and grace. The style for most part is somewhat difficult for understanding. But the commentary is very useful for analysing the stanzas into main sentences and subordinate and co-ordinate clauses. After a few readings, the work becomes very pleasing and interesting. The seriousness of the thought which governs the whole work is somewhat relieved by giving stories and descriptions which embellish the work. It is no wonder that this work survived the many changes, political and economic, that had flooded Tamil Nadu. Learned men had striven to preserve the work and make it understandable to the future generations by writing commentaries.

From the literary and epigraphical evidences great scholars like Prof. K. A. Nilakanta Sastri, Vidwan Sadasiva Paṇḍārattar and others, have reconstructed the history of Tamil Nadu giving a fair outline of religious and literary movements of the land. So we may safely conclude that the renaissance of Saiva religion was started by Tirujñāna Sambandhar and Appar during the seventh century A. D. They were followed by Sundarar in the early ninth century. The hymns composed by these religious teachers are collectively called **Tēvāram** (garland of verses in praise of God). The life and work of these teachers gave a new impetus to the influence of the Hindu scriptures, the Vēdas and Āgamas and Hinduism came to the forefront in the religious life of the Tamils. Buddhism and Jainism which were prevalent in the land from very early times till the beginning of the seventh century were pushed to the background. Several mutts and caves where teachers and scholars well-versed in scriptural learning and practice resided and spread the religious teaching, came into existence. They were favoured and financed by kings. Golaki Mutt was prominent among such religious institutions.[6]

The Malkapuram inscription executed in 1261 A. D., mentions that a Śivā**cārya** by name Sadbhāva Śambhu belonging to the line of teachers commencing from Duruvāsa, acquired the three lakh province as a **bhikṣā** from the kalachuri king Yuvaraja Deva I (A. D. 915-945) of Dhaḷa Mandala (the country situated between the rivers Bhāgīrati and Narmada).[7] This teacher founded a monastery called Golaki mutt. According to Hiralal, this mutt was situated at Bhedaghāt, about twelve miles from Tripuri on the banks of Narmada.

B. G. L. Swamy says that there are six important lineages of the Golaki vamśa. They are: (1) Lakṣādhyāyi lineage, (2) Jñānāmṛtācārya lineage, (3) Tiruchhattimuṟṟam lineage, (4) Nandikeśvara lineage, (5) Kīḷai maṭha lineage, and (6) Meykaṇḍār lineage. Among these Jñānāmṛtācārya lineage is important for our purpose. All the available epigraphs bearing data on this lineage belong to the 13th century and topographically restricted

to the walls of the Vāliśvara temple, Tiruvalīśvaram, Ambasamudram taluk, Tirunelveli district, thereby suggesting its endemic nature. That the affiliation of this lineage was with the Golaki mainline is clear from Archeological Report Nos. 359, 361 and 364 of 1916. That Aghoradeva alias Soḷan-Sīyan belonged to the **Jiyar Santāna** of the Golaki school is stated in the inscription of Maravarman Sundara Pandia;[8] there was also another preceptor, Tatpuruṣa Deva.[9] A teacher by name Pukaliperumaḷ was said to have received some land in return for expounding "**Tirujñānam**" in the temple of Valiśvara, Tiruvālīśvaram.[10]

Though there are many epigraphs referring to the Golaki **Vamśa** and mutt they do not provide much information in regard to the specific tenet of the Golaki **dharma**. A preceptor by name Īśāna Śiva residing in the Kallu mutt in Tirupputtur, Ramanathapuram district, belonged to the Lakṣādhyāyi lineage and Golaki dharma.[11] Although the use of the term dharma here may be some-what equivalent to 'school', must have had specific canons and tenets. Another Golaki preceptor Viśveśvara Śiva, the royal preceptor of Kākatīya queen Rudramadevi, is stated to have built a "suddha - saiva" monastery.[12]

Prof. Mirashi who assembled all the known inscriptions of the Kalachuri-chedi era with critical commentary, concludes that, "Ācāryas of the Mattamayūra class belonged to the Śaiva, not the Pāsupata sect." The teachers of theMattamayūra clan founded many monastic orders such as **Śankhamaṭha**, **Terambi**, **Āmardaka**, etc., and the Golaki mutt is nothing but another institution founded by Sadbhāva Śambhu who belonged to a branch of the Mattamayūra clan. Therefore the basic tenets of these schools cannot be very different from one another.

According to Prof. Mirashi, the teachers of Mattamayūra and Golaki schools built temples and mutts, maintained flower gardens and feeding houses; gave shelter to the needy; instituted instruction of religious texts in addition to disciplines like **sāhitya**, **vyākaraṇa**, etc., It should be recalled that the acts of

the Golaki teachers in the Andhra and Tamil countries were in no way different from those of their predecessors in the Dahaḷa (chedi) country.

The preceptors of the Mattamayūra clan had performed austerities. Śikhāśiva is compared to a fire, "who through the lustre of his austerities became a lamp illuminating the path of final beatitude and having destroyed the intense darkness of ignorance". [13]

The teachers were great scholars in religious literature in addition to their high degree of spiritual attainments. Vimala Śiva, the royal preceptor of Kalachuri king Jayasimha, was born in a family of Vedic scholars and he was himself proficient in it. Although these teachers were the "followers of the Śaiva school, they were not bigoted. They studied various orthodox and even heterodox systems. Rudra-Śiva, the guru of Kalachuri king Jajalla Deva I, is described as conversant not only with the **Siddhāntas** of his own but also with those of others' school; he was besides well read in the authoritative works of Dinnāga and others". Thus Prabodha Śiva was a preceptor of the Mattamayura clan but yet appears to have spent his time amidst persons who were adepts in the **pancārthika** system of **Pāśupatās**.

9th to 12th centuries witnessed a profuse growth of religious and philosophical literature in Samskrit pertaining to the Śaiva school. The preceptors Sadyojoti and Bhoja Raja appear to be the oldest as they have been referred to in terms of respect and gratitude by a good many of their disciple authors. Sadyojoti Siva is credited with the authorship of **Mokṣa Kārikā, Paramokṣa nirāsa kārikā**. **Tattvatraya-nirṇaya** is devoted to the treatment of **pati-paśu-pāśa** concept and **Tatta samgraha** deals with the thirty six tattvas. Aghora Śiva who wrote a commentary on these two books says that they were based on **Svāyambhuva āgama**.

The preceptor Bhoja Raja wrote **Tattvaprakāśa**; in his commentary on this work, Aghora Śiva says that Bhoja Raja was

a disciple of Uttunga Śiva who lived in the Vindhyas. Srikaṇṭha Sūri's **Ratna traya** deals with the explanation of **Śiva Śakti-Bindhu.**

Soma-Śambhu was the author of **Karma Krlyā kāṇḍa** (A.D. 1073). We learn that Soma Śambhu belonged to the lineage of Sadbhāva Śambhu who was the founder of the Golaki School. *Ī*sāna Śiva (probably identical with the royal preceptor of Rajaraja I) wrote a **paddhati** which is known after his name **Isāna Śiva gurudeva paddhati**. Aghora *Ś*iva was the author of **Ratnatraya vṛiti, Tattvanirṇaya vyākhya, Dīkṣā vidhi** and others. According to Prof. Nandimath, Aghora Śiva lived in a mutt in Chidambaram and was a disciple of **Āmardaka** lineage.

Trilocana Śiva was the author of **Prayāschitta samuchcheya, Siddhānta sārāvaḷi** and **Ratnatryodyata**. He claims to have belonged to the lineage of **Āmardaka mutt**. He mentions the names of Durvasa, Vyāpake*ś*āna, Sarve*ś*a, Uttunga, Samkara, Somasena, Sarvātma and Aghora Śiva as his lineage of gurus.

We may say that Rajaraja I and Rajendra I (with their Pā*ś*upata centred heritage) became highly impressed with the Śaivite cult which was prevalent in the regions of North India visited by them during their encounters in North India. Rajendra I imported several families of **Śivācāryas** from the banks of the Ganga and had them settḷed in Kanchi and in the Chola kingdom. We begin to hear of the names of preceptors of the Golaki school in the Tamil country after these northern conquest of the Chola kings. Ī*ś*āna Śiva was the royal preceptor of Rajaraja I[14] and Sarva Śiva, of Rajendra I.[15] It is during the regnal years of these kings that the texts **siddhnta-sāra, Ī*ś*āna guṛudeva paddhati** etc., were composed obviously on the Chola soil. Thus the 9th / 10th centuries mark the beginning of the Golaki school of Saivism in the Tamil country and developed gradually up to the 13th century.

Before closing the historical account of the background of **Jñānāmṛtam**, we may consider the inscription explained by Dr. Raghavan.[16] This inscription which informs us about Catu-

rānana Paṇḍita is engraved on a stone slab built into the floor between the first two pillars in the inner **prakāra** on the southern side of the entrance to the sanctum sanctorum of the main shrine of the *Ā*dhipurīśvara at Tiruvoṟṟiyur, near Madras.[17]

From an inscription at Tiruvoṟṟiyur dated in the 19th year of Vijayakampavarman, we learn that a Nirañjana guru built the Śiva shrine at Tiruvoṟṟiyur naming the shrine after himself as Nirañjaneśvaram. Nirañjana guru is here stated as playing prominent part in the Tiruvoṟṟiyur temple. Dr. Raghavan taking the clue from the wording of the inscription observes that it is **gahvā** or **guha** that is emphasised and it is from the guha (**gahv***ād* **y***ā* *ā***pta vrtaḥ**) that Caturānana is said to have obtained his spiritual rebirth.

Caturānana then established a monastery at Tiruvoṟṟiyur whose successive heads came to be called caturānana Paṇḍitas after the founder. The following Caturānana Paṇḍitas are mentioned at Tiruvoṟṟipūr inscriptions belonging to different periods.

1.	*Caturānana Paṇḍita I (Valabha or Vellaṅ-Kumara) of the time of Parantaka I, Rajadtiya and Kaṇṇaradeva*	*Civil life at Gramam*	*935-6 A. D. (739 of 1905 of M. E. C. i. e., Madras Epigraphical Collection) and 943 A. D. No. 735 of 1905 of the M. E. C.*
		Spiritual career at Tiru-voṟṟiyūr	*957 A. D. (No. 177 of 1912 of the M. E. C.) 959 (No. 181 of 1912 of the M. E. C.)*
2.	*Caturānana Paṇḍita (of the time of Rajendra Chola I - Tiruvoṟṟiyūr- A certain architect Ravi built the* **vimāna** *under his aegis.*		*1043 A. D. (S. I. I. Vol. V, i. e. South Indian Inscriptions No. 1354; No. 104 of 1912 of the M. E. C.)*

3.	*Caturānana Paṅḍita (of the time of Kulotunga Chola)*	*Tiruvoṟṟiyūr 1077 (S. I. I. Vol. V No. 1356)*
4.	*Caturānana Paṇḍita (Contemporary of Vāgīsa Bhatta, a Soma-siddhantin of the time of Rajadhiraja II)*	*1171-1172 A. D. (Nos. 403 of 1896, 371 of 1911 and 206 of 1912 of the M. E. C.).*

From the description of the Caturānana Paṇḍitas in these inscriptions, we understand that though when the first Caturānana Paṇḍita made an endowment, he entrusted it with the **sabhá** of **Narasimha mangaḷa,** the Paṇḍita himself was also in charge of the affairs of the temple at Tiruvoṟṟiyūr. The record of the Manyakheta merchant at this place refers to **maṭhapati** Caturānana as bearing the office of Dharma.[18] Nirañjana guru is described in the inscription[19] of Vijayakampavarman as the lord of Tiruvoṟṟiyūr (**Tiruvoṟṟiyūr Uḍaiya**) and in this inscription as Ādhigrāmapati.[20] In similar terms, the inscription of Rajendra Chola refers to Caturānana as one in charge of the temple and **maṭha** at Tiruvoṟṟiyūr (**Tiruvoṟṟiyūr tirumayānamu(m) madam(um) Uḍaiya**).[21] It was at Caturānana's instance that Ravi built the **vimāna** (**Caturānana Chōditena**) of the Ādhipureśvara shrine. In the time of Kulotunga I, the Paṇḍita is entrusted with the scrutiny of the temple accounts.[22]

The Chola king Rajadhiraja II is stated to have attended the temple festival at Tiruvoṟṟiyūr with Caturānana by his side [23] and in another inscription of the same king, we find the Paṇḍita ordering the recording of some gift left unrecorded.[24]

It is also known that Vāgīsa Paṇḍita was also speaking on the life and works of Sundarar.[25] He was a disciple of Paramānanda Munivar who is known to reside in Kodalambāgai (the present Kodambakkam). Kodambakkam and Tiruvoṟṟiyūr are well-known places situated near Madras. Paramānanda

Munivar was also known as Aruḷmoḻittevar. Later on Vāgīsa Paṇḍita came to Tirunelveli and became the head of a Śaiva Mutt at Tiruvālisvaram. It was here that the Paṇḍita thought it fit to bring out a philosophic treatise in Tamil containing the Āgamic tradition of the Śaiva Religion and Philosophy. The mutt was orlginally called Golaki Mutt. But the succeeding preceptors called themselves as belonging to the line of preceptors starting from the author of **Jñānāmṛtam (Jñānāmṛta āsiriyar sandānam)**. The author of **Jñānāmṛtam** is also called Vāgīsa Munivar the tittle Paṇḍita being replaced by the title Munivar. So it is highly probable that the work **Jñānāmṛtam** was composed by the author at Tiruvālisvaram after becoming the head of the founder of the Golaki mutt there.

The name 'vāgīsa Paṇḍita' is found in one of the inscriptions of Rajadhiraja II (1163-1178 A. D.) with the significant description tagged to it, viz., one who explains and propogates the **Soma Śambhu Paddhati.**[26] Therefore we may say that vāgīśa Munivar belonged to the 12th century thus preceding Meykaṇḍār by about hundred years.[27]

Judging from the work on hand, the author Vāgīśa Paṇḍita seems to be an erudite scholar of scriptures in Samskrit and of Sangam literature in Tamil. The style which he adopts for the exposition of the philosophic thought, the similes and the images which he uses at appropriate places with ease and grace prove his Tamil scholarship. The contents of the work and the terms like **Kāraṇātkāraṇam, anvaya vyatireka, rūḍi,** etc., show him an adept in Samskrit religious literature including the lore on logic. He deals with the whole range of Śaiva siddhānta under the following heads :

1. Invocatory verses
2. Individual self
   (a) Right knowledge **(samyag jñānā)**
   (b) Right insight **(samyag darśana)**

3. Bondage
   (a) Bondage (**Pāśa bandha**)
   (b) Nature of taking other bodies (**dehāntaram**)
   (c) Eternal nature of bondage (**Pāśa anāditva**)
4. Emancipation from bondage (**Pāśaccheda iyal**)
5. God (**Pati**).

Invocatory verses

In stanza 1, the author invokes the grace of Sri Gaṇeśa. The auspicious Lord, who dwells both in the author's mind and the cosmic seed Nāḍa, has three eyes, two cheeks drenched by the overflowing fluid of health and strength. The lower lip of His mouth is elongated. He wears the serpent as an ornament and article of dress. His matted hair is as red as the flash of lightning. He is surrounded by angelic dwarfs. He performs the rare dance that gives rise to the cosmic functions. Such is the beauty of Lord Gaṇeśa.

In the second stanza, the author says that the effulgence of Gaṇeśa melts his heart. Gaṇeśa has matted hair. He is adorned with the crescent moon and His ornament is the powerful serpent. His dance with His dwarfish legs is in harmony with the overflowing river of fluid of health and strength. His mouth has an elongated lower lip. The author believes that the meditation on the form of Sri Gaṇeśa as given above will enable him to overcome all hindrances that may obstruct the progress of his work and help him to complete the proposed project. This is the belief and faith of every Hindu, especially a Hindu following the school of Śaiva philosophy.

After this invocation, the author introduces a chapter on the praise of the important forms of the Formless.[28] At first he deals with the form of God as the cosmic parent. Lord Śiva has created the seven seas with their foaming waves. He has created

the great mountain reaching so high in heaven as to be the axis of the solar system He has created the seven worlds without seeds,[29] the infinite souls and also Lord Viṣnu, the father of the Lord of Creation, resident in the lotus flower. But He has no fatigue nor any cause. He is as old as anything in the world and at the same time as young and virile as any new thing that may manifest itself.[30] He has neither birth nor death. Besides Him is seated the cosmic mother who is the embodiment of virtue. Her voice is musical and her teeth are white and beautiful. She is like a green creeper growing by the side of the gold mountain which transcends all thoughts and words. She puts forth the tender leaves of grace and flowers of compassion, the honey of which is sucked by the individual selves. He is an ascetic of ascetics and forms the model for them. By praising His feet poetry gets sanctified. The author says that his tongue will become great and sanctified by uttering the praise of His feet.[31]

Next the author takes up the invocation of Lord Vināyaka who is held to be the eldest son of Śiva. Lord Gaṇeśa is an elephant with one tusk as pure and shining as the crescent moon. His cheeks are covered with the fluid of strength and vigour. Though He lasts for countless years, yet He shines with unchanging youthfulness. The fluid of vigour and strength is a symbol for the two kinds of divine wisdom, scriptural and experiential.[32] His indignation scatters the merits and demerits of His devotees. If one praises His pair of feet incessantly, there is nothing unattainable of values mundane or spiritual. It is to be noted that all the attendents of Lord Śiva are spiritual masters who lead the devotee in the path of divine wisdom and realization. Among the spiritual masters some are highly developed and represent some of the mystic spells that symbolise God, the supreme. They are generally held to be the sons of God. Lord Gaṇeśa is the very personification of the primary syllable **praṇava** and is considered to be eldest among all those spiritual masters.

Then the author devotes one beautiful stanza in praise of Kalaivāṇi, the Goddess of learning.[33] The Goddess of learning is

seated on a beautiful white lotus. The golden bud within the white petals sheds radiant rays like those of the moon. The petals are covered with the pollen and the stem is full of capillary pores. The humming bees surround the flower. The devotees who have rooted out desire and hatred from their hearts, desire to meditate on the radiant and graceful form of the Goddess. Divine musicians sing and priests offer worship with prayer at the appointed time. Damsels of heaven incessantly sing the praise of the Goddess. If one meditates on the feet of such a Goddess, the attainment of release is not a difficult problem.

After praising Lord Śiva, Sri Gaṇeśa and the Goddess of learning, the author takes up the description and praise of his own spiritual preceptor. The preceptor is the very personification of virtue. His sense organs and motor organs are embodiments of the following ten virtues. They are (1) mercy, (2) wisdom, (3) forbearance, (4) truthfulness, (5) asceticism, (6) generosity in sharing sacred truths, (7) the desire to seek the happiness of others, (8) character-formation, (9) nobility and (10) freedom from envy. His dress is his devotion to his spiritual master, renunciation is his ornament, transcendental meditation on the gracious form of the Supreme is the fragrant garland which he wears. He is the very embodiment of all the good qualities of greatmen. He is the crest jewel of the Śaiva religion and philosophy. His name is Paramānanda Munivar. Even as a mad elephant is tamed by the sweet music of the harp and is directed by the spear, so also he tames his elephant - like senses with the music of harp-like mercy and directs them towards noble ideals with the spear of forbearance. By contemplating the good qualities of his holy feet, the author enjoys perennial bliss in his heart and soul.

In the fifth stanza, the author conveys his humility about his mode of expression. It is natural for the well-versed to express the considered truth in classic language. But the author feels that he has not sufficiently mastered the linguistic forms of Tamil. Still his desire to express the synthesis of Truth contained

in the concluding portions of the special revelations namely Šivāgamas, compelled him to express himself through the form of literary work.[34] At first he had his own misgiving. Later he considered the following points. The unwritten Vedas are listened to by men; even the faulty expressions of ordinary men are also listened to. There are lives and lives: the lives of great-men who conquer the five senses and cross the ocean of birth even like the warrior who comes out victorious with his armour and weapon against an enemy; the lives of useless men who strive neither for the good of this world nor for the good of the other world. The latter lives are like the flesh hanging from the neck of the goat which gives the appearance of its nipple.[35] But the two categories co-exist even though they cannot be equated. The author says that as for his work, the men of perfection will certainly bestow their affection on him, since it will by contrast increase the value of their work. He is also sure that the imperfect will surround him and lavish their love on him taking him as one of their fold. Since the author enjoys a peculiar position in which he gets honour from both the kinds, he ultimately embarks on his mission of producing a work in Tamil. But he says that this excuse is only with respect to orthography, syntax and prosody. With respect to the content of this work, he asserts that there can be no defects inasmuch as he is conveying the truths contained in the special scriptures which are always authoritative.

In the sixth stanza the author explains the meaning and suitability of the name given to the work. A comparison between the true wisdom which is enshrined in the work **'Jñanāmṛtām'**, the nectar of divine wisdom and the traditional nectar which is supposed to have been obtained by the gods, is beautifully instituted here. The material panacea rose on the foamy top of the tossing waves of the salty ocean when it was churned for a long time placing the hill Meru as the churn and the classical five-hooded cobra as the rope.[36] This was done by the **devas** and **asuras** at first and finally by Lord Vishnu Himself. The ocean started roaring as it was churned, the noise of which continues to

date. In the case of the nectar of spiritual wisdom, the churn staff is the collection of Āgamas revealed by Lord Śiva whose forehead is adorned by the eye of wisdom and who has beside Him the daughter of Himavat, whose words are as sweet and musical as Tamil language itself. The rope which is used is the grand expression communicated by the spiritual master Paramānanda Munivar.[37] The intellect is the hand with which the churn staff is located in the midst of the fluid of ignorance of the individual self and churned with the rope of the grand expression. As a result of this action pure spiritual wisdom came out on the top of merit and demerit that rose like arms from the ocean of ignorance. The evil of birth and death fled altogether with its locks of hair tossing on its back. These locks of hair are the six enemies: lust, anger, greediness, desire, haughtiness, and enmity. These are compared to the ugly locks of hair of the evil spirit of birth and death that fled the place. Hence the name " nectar of spiritual wisdom" is given to this work which will ever remain green and fresh in the memory of greatmen.

The comparison of ignorance or spiritual darkness to the ocean and spiritual wisdom to nectar here and to the firewood and the glowing fire respectively later in stanza seventy of this work, needs to be considered *with* some attention. Here the author by implication gives out the Śaiva siddhānta theory of error. Error in Śaiva siddhānta is always incomplete knowledge and wisdom is classified under three heads, namely, **pāśa jñāna**, **paśu jñana** and **pati jñāna** or **Śivajñāna**. Complete ignorance is the outcome of the spiritual darkness that is supposed to envelop the self from the very beginning. **Pāsa jñāna** is the knowledge obtained by the self with the aid of the evolutes of **māyā**. The evolutes of **māyā** act like a lamp to dispell the external darkness.[38] In the course of the path of realization, the self discriminates itself from the evolutes with which it mingles inseparably while attaining worldly knowledge. When the soul discriminates itself from those aids and emerges out of them as pervasive consciousness, it feels as though it is the only being or the ultimate Reality. This awareness in which nothing other than

itself is known, is called **paśu jñāna**, because the **siddhāntin** considers this awareness as incomplete inasmuch as the basic support of the individual self, namely the grace of the supreme, is ignored and not seen. It must be noted that when the individual self experiences intuitional consciousness of **paśu jñāna**, the ordinary knowledge described as **pāśa jñāna** is superseded as being mere ignorance. Again when the individual self realizes the presence of the inner principle, i. e., the Supreme self, and becomes one with it, it is said to have divine wisdom which is described as **Śivajñāna**. It is the independent knowledge [39] and when the soul experiences this spiritual wisdom even the intuitional knowledge is superseded as being mere ignorance. But there is no higher level of spiritual wisdom than the one which is granted by the light of grace, the quality and form of the Supreme. Therefore the wisdom whlch is experienced by the individual self being illumined by the light of grace, is the final wisdom which can never be superseded by any other wisdom. It follows that what is called **Śivajñāna** or the spiritual wisdom in Śaiva Siddhānta arises from the individual self by the manifestatian of the immanent light of grace in consequence of the wearing away of the spiritual darkness which is called *āṇava* **mala**. Thus the comparison between the work **Jñānāmṛtam** and the traditional nectar is appropriate.

In this context we may consider Umāpati Śivam's explanation of divine wisdom. He explains in Śivaprakāśam the nature and form of divine wisdom without compromising the existence of souls and bonds. Umāpati says that though Divine knowledge pervades the world, it is unaffected by the intelligent and non-intelligent entities. The intelligent and non-intelligent worlds function toward their appointed destiny due to the benign presence of the concealing **Śakti**. The Lord transcends the intelligent and non-intelligent and these entities are used by the Lord for helping the soul. The phrase '**Nannalam peṛa niṛainda jñāname jñānam enbar**' which occurs in Śivaprakāśam 69 emphasises the infinitude of Śiva. Śivajñāna Yogin gives the meaning for this phrase that Pati jñāna alone is independent and **paśu** and **pāśa jñāna** are dependent on **Pati**. At the level of **pāśa** there is no freedom. The bonds

are inert and function only when they are activated by God. At the level of **paśu**, there is freedom, but that freedom is limited by the soul's previous **karma.** The soul can function only after getting the body, instruments etc., provided by the Lord. In the state of **kevala**, the soul is not associated with the instruments of **māyā**. In the **sakalāvasthā** God provides the soul with the body, instruments, etc., and the soul gets knowledge only with the help of these instruments. Thus while at the level of **paśu** even though there is freedom, that freedom is conditioned by the soul's past deeds. Only at the level of **Pati**, we have supreme autonomy.

In the seventh stanza the author introduces the arrangement of the work on hand. The celestials and the earthly saints who felt keenly the pains and confusion caused by the venomous cobra of birth and death went to Lord Śiva and prayed to Him for nectar-like spiritual wisdom which might lift them from the mundane life and confer on them the highest value of life. Lord Śiva condescended to shower His grace on them and gave them spiritual instruction in the form of **divygamas**.[40] These **Āgamas** are arranged into four parts. These parts deal respectively with the topics spiritual wisdom, transcendental meditation, intrinsic worship and external worship. The corresponding name in Samskrit for the parts are **jñāna pāda, yoga pāda, kriyā pāda** and **caryā pāda** respectively. These four parts had been given to the author by his spiritual master in the form of secret doctrine or instruction. Now the author in his turn proceeds to transfer the knowledge and wisdom to his disciple in the order in which he had received it. First of all, he takes up the path dealing with spiritual wisdom or **jñāna pāda**. He asks the disciple to listen to him with concentration.

Chapter - 2

INDIVIDUAL SELF

The author of **Jñānāmṛtam** at the commencement of the work says that all great works are intended to bring out the truths regarding the individual self, the bonds that cause the cycle of birth and death and to reveal, or proclaim. or glorify the Supreme Being.[1] The Supreme Being protects the self and helps it to get release from the bonds in order to enjoy the consciousness-Bliss which is personified as the feet of the Lord.[2] Then Vāgīsa Munivar begins to explain the nature of the soul, under two headings, right knowledge (**samyag jñānā**) and right insight (**samyag darśana**).

Right knowledge

In **samyag** jñānā the author takes up the subject of the individual self. He classifies the states of consciousness of the self into three broad divisions. They are the **kevala** state, the **sakala** state and the **śuddha** state.[3] The word **'kevala'** means 'lonely'. It indicates the original state of the individual self when it is deprived of all awareness, or action or will. The author says that though the self has the inherent potency to know, to act or to will, yet that potency is completely enshrouded by the spiritual darkness called **mūla mala** or ānava **mala**. The soul in

the kevala state is conditioned by the following factors: the soul is not non-eternal, devoid of the qualities, which are attached to the body, pervasive, non-self-conscious, unable to do anything due to lack of freedom, devoid of form, light and enjoyment. It is in fact one with the darkness of **mala** in such a way as to make us say that the soul is nothing apart from the enveloping **mala**.[4] Maraijñāna Desikar in his commentary on **Sivajñāna Siddhiyār** compares the soul in the **kēvala avasthā** to a lustrous gem that has been put in an ink bottle, in which its lustrous nature remains obscured but not destroyed by the ink that envelops it.

The author next explains the **sakala** state which is the state of birth and death. Here the individual self has been granted the evolutes of **māyā**. The evolutes of **māyā** are classified under four heads: they are (1) the physical body, (2) the various organs or instruments of knowledge and action which are inseparable from it, (3) the world and (4) the things of the world. These are called **tanu**, **karaṇa**, **bhuvana** and **bhoga** respectively. The word '**māyā**' in this school of thought refers to the primordial substance from which the above four evolve. It is very subtle, all pervasive, homogeneous and is capable of evolving and involving the whole material world. **Māyā** and its evolutes serve to counteract the effects of spiritual darkness and in this respect *māyā* acts like light which removes darkness during the night.[5]

The author explains the functions of the evolutes in the **sakala** state thus : the **kalā tattva** evolved out of impure **māyā** removes a little of the original bond of **mala**. This results in the partial manifestation of the soul's **kriyā śakti**. When the **kriyā** aspect is aroused, **jñānā** and **icchā** aspects are also manifested. The function of **vidyā tattva** is to be understood in relation to **buddhi**. What is imparted by the intellect and derived from the sense, is still to be intimated to the soul. For this intermediary function, we have **vidyā tattva**.

Desire follows knowledge, i. e., when we know about a thing, we desire to get the object and the actuation of **icchā śakti**

follows that of *jñānā* **śakti**. This actuation of *jñānā* **śakti** is responsible for general attachment towards things, but in strict accord with one's **karma**.

The **tattva** of necessity (**niyati**) gives the fruits of **karma** to its author just like the ruler who orders the fruits of actions to be reaped by the doer.[6] The **tattva** of time (**kāla**) which takes the shape of past, present and future, makes the soul realize the limits of the past, experience the fruits of the present and feel the novelty of things to come. All these **tattvas** act through Divine Power which is behind them. The condition of the soul in combination with the five **tattvas** (**Vidyā**, **rāga**, **kāla**, **kalā** and **niyati**) which incline to wordly experience is named by scholars as the **puruṣa tattva**. The **icchā**, **jñānā** and **kriyā** aspects of the soul are manifested partially in proportion to its **karma**. When thus equipped in a general way for experience, i. e., when the soul is motivated for experience, this accomplishment itself is conceived as a **tattva**. Here we may note that the Śaivāgamās speak of the uniqueness of **adhvās** and their purification. In the purification of **adhvās**, the **puruṣa tattva** also gets purified, viz., the impulse to empirical experience disappears along with the general disappearance of the physical and psychological bases for experience. This is brought out in **adhvā śuddhi**.

Here we may note the views of Umāpati Śivam with regard to the distinction between **āṇava mala** and **kēvala avasthā** of the soul. He says that there is a principle that accounts for the fact of ignorance and is therefore different from ignorance itself. The state that terminates the state of **kēvala** i.e., the wakeful empirical life, does not however mean the termination of ignorance. Ignorance persists in the discursive knowledge of wakeful life also. **Āṇava** conceals the true nature of the world and also the unfailing light within the soul which helps the soul to know God. The result of this argument is that there is an active efficient principle of ignorance as different from the state of ignorance itself (**kevala**).

After explaining **sakalāvasthā**, the author expounds the **śuddha avaslhā**. The **śuddha** state is the state of release. Here

the individual self becomes cleansed of not only the spiritual darkness but also the other two bonds namely **māyā** and **karma**. When the individual self is granted the aids of **māyā**, its potency becomes enlivened though vitiated by the effects of spiritual darkness. The consequent actions performed by the self with the help of the physical body and environment are called **karma**. They are also considered to be bonds as the self is obliged to eat the fruits of its **karma** being decreed by the Lord. When the store of past **karmas** attaching to the soul, the set of **karmas** pertaining to the present birth and the aggregate of **karmas** arising in the future birth are all balanced alike so as to be terminated in a single birth, the state of **iruvinaioppu** (the state of indifference towards the effects of good and bad deeds) occurs. When the soul attains spiritual maturity, the soul is no longer affected by pleasure-pain experiences. It gets an attitude of indifference towards the fruits of actions and not to the action itself. When this happens, the concealing grace of God underlying **sakalāvasthā** and directing the empirical existence of the soul, ceases to conceal the soul, but begins to reveal it. This is technically called the descent of Divine grace.

Then the author deals with the question why the individual soul should be bound by spiritual darkness whereas the Supreme Being is free from the bonds and is all-knowing. The answer is that the bonds did not originate at a particular time. They were beginningless. Copper is associated with verdigris (copper oxide) and the crystal is pure without beginning. Like these we cannot assign any reason for the existence of the bonds.

The author deals with the existence of the individual self as apart from the physical body. He does not attempt to show that the individual self is different from (1) the five senses, (2) the subtle body, (3) the four faculties called **antaḥkaraṇas**, (4) the vital air and (5) the Supreme Self explicitly. Here we notice a difference between **Śivajñāna Bodham**

(III and IV Sūtrās) and **Jñānāmṛtam** in the matter of treatment of the individual self. But by mentioning the five or four states of consciousness i. e., wakefulness, dream, sleep, sound sleep, he implies that the individual self is different from the evolutes of **māyā**, in conjunction with which the individual self undergoes the variations in its states of consciousness.[8] Later on he also distinguishes between the individual self and the Supreme Being.

In verse ten, the author proceeds to answer two questions. The first question is : as the individual self is already contaminated with the spiritual darkness, why should another bondage which is of the evolutes of **māyā** counted from **kalā** to earth, be added to it? The second question is : it has been said that the soul is in the womb of **māyā** which is all pervasive; what is the meaning of this?

The spiritual darkness is the natural dirt attached to the soul. It also has the bondage of **karma** implicit in it. The artificial bondage in the form of the evolutes of **māyā**, is opposite in nature to the spiritual darkness even as the salty mud acts like soap or bleaching powder on the inherent dirt of a new cloth.[9] Therefore, by the addition of the organism which is the product of **māyā**, the soul is enabled to pass through the discipline of the cycle of birth, experiencing the fruits of its own deeds. Unless there is birth, the individual self cannot experience the fruits of its deeds, exhaust the effects of its **karma** and gain equanimity and spiritual wisdom. Unless the soul gets equanimity and spiritual wisdom it cannot attain salvation. Secondly **māyā** is all pervasive when the soul has the evolutes from **kalā** to earth as its subtle body and undergoes the cycle of birth and death, it is always under the influence of **māyā** wherever it finds itself.

The author establishes the reality of the sentient soul in the insentient body by means of an inferential proof in

the eleventh verse. The insentient body is actuated by a sentient self, for it has purposeful action. Whenever an insentient thing has useful activity, the action is communicated to the body by a sentient thing as in the case of a pot being brought to the house. Wherever no action is communicated by a sentient being, the insentient object continues to be at rest as in the case of a pot untouched. This inferential reasoning with affirmative and negative concomitance proves the existence of the sentient being i. e., the individual self in a living body. In the closing lines this stanza gives the meaning of the terms **cetana** and **acetana** as being conscious and not being conscious.[10]

It is worthy of note that one of the proofs for the existence of the soul is given in the form of elimination (**pāriśeṣa**). The author says that the evolved world is useful but neither the insentient world nor the supreme Being which is supreme bliss, will use it. Therefore there is a being for whose usefulness the world might have been evolved. Hence by elimination, we arrive at the truth of existence of an individual self which is profited by the changing world.

It is very interesting to note in stanza thirteen that in contrasting living body with a dead one, the author says that when there is soul in a body, the person recoils from touching the hot nice meal served before him. But when the soul leaves the mortal coil, the body is placed on hard wood and cakes of cowdung and set fire to. There the body does not complain against the trouble caused to it. Hence the author concludes that the body is insentient and when it lives, a sentient being that requires a soft and sweet smelling bed to recline on, warm and nice food, etc. resides in it.

The author distinguishes between the physical body and the intelligent being, i. e., the owner of the body, by bringing in two arguments. The first is that the body is known as somethihg belonging to the person denoted by 'I'. In other

words we know and say that "this is my body". We speak in the same way of gold, pearls and elephants which we clearly know as different from the self. Though gold and the body are both denoted by the expression 'mine', the disciple is sure that gold, etc., are different from him, whereas he cannot clearly know that his body is different from his self in the same manner. In the following manner, the master directs the disciple to know the body as something different from himself.

The physical body is made up of the constituents of food. But when we take food only two thirds of it is absorbed into the bodily system and one third is thrown out as excreta. If the body is taken to be one's self then the excreta should also be considered as one's self. But this is not the case. We may thereby assume that the body is quite different from the self as reflected by the expression, 'this body is mine'. Also when a thing is known, the known object is always different from the knower.[11] The body is something known to the individual self. Therefore inasmuch as the body is the object of knowledge of the individual self that is inseparably connected with it, it is different from the self even like a chariot which is different from the charioteer who drives it.

The author expresses the similarity of the body with the chariot as follows : the legs are like the wheels of the chariot; the backbone is the axis and the rib bones are like the pieces of wood that are connected with the axis. The breast is the plank of the chariot. The skin with its hair is the covering of the chariot. The head of the body is the beautiful top of the chariot. The individual self is like the person who drives the chariot from within.[12] Or, to change the metaphor, it is like the man who mounts on an elephant or a horse.

Right Insight

The author has so far dealt with what is known as right knowledge (**samyag jñānā**). Now he proceeds to describe right insight (**samyag darśana**). In stanza fifteen, the author discriminates the self from the non-self which is studied under two heads, the gross body and the subtle body This insight comes to a person in consequence of his practice, of what is called the pure kind of penance namely **caryā**, **kriyā**, **yoga** and **jñānā**.[13] For this purpose divine wisdom consists in knowing the personality of God. God is considered to have three forms. The gross form is the object in which He can be seen and He can be adored and worshipped by external rituals. This worship is called **caryā**. His subtler form is conceived as the potency of certain mystic expressions and approaching Him and adoring Him through external as well as internal actions is called **kriyā**. Pure internal approach with respiratory regulations and meditation is called **yoga**. Wisdom comes to a person who has attained perfection in these three means of approach towards the Divinity.

The aspirant should discriminate his conscious self from its adjuncts which are considered under two heads. The first is the internal adjunct which is also called the subtle body. It should be analysed into twenty five elements. They are the five elements namely earth, water, fire, air and ether, the five subtle elements which are called **tanmātras** namely sound, touch, sight, taste and smell. Really these five are the causal and subtle forms of gross elements. Then come the sense organs and motor organs which are enumerated as five in each case. The five sense organs are ear, eye, tactile sense, the tongue and the nose. These terms should be interpreted to mean the subtle evolutes which act at the mentioned parts of the body while perceiving things. This applies equally to the motor organs as well. The motor organs are the vocal chord, the legs, the hands, the excretory organ and the genital

organ. Next comes the four faculties mind, intellect, egoism and memory or **cittam**. The twenty fifth is called **puruṣa**, the intelligent self in its aspect of experiencing the world. The external elements are the products of the five elements, each element produces five things. The products of earth are bone, skin, hair, nerve and flesh; the products of water are urine, spittle, blood, semen and fat; the products of fire are hunger, laziness, sleep, forgetfulness and co-habitation (thirst is included in hunger); the products of air are laughter, running tempera·ture, standing, sitting and moving; the five products of ether are lust, anger, avarice, imagination and doubting. There are also other elements grouped in three and five and six which have to be discriminated against the intelligent self. They are the three defects, desire, aversion and confusion, the three qualities **sattva, rājasa** and **tāmasa**, the three inner dirts namely spiritual darkness, **māyā** and deeds, the three regions namely the solar, lunar and the fire region, the three instruments namely mind, speech and body, the five colours, black, blue, red, white and golden, the five sheaths of the self **annamaya, prāṇamaya manomaya, vijñānamaya** and **ānandamaya**, the five systems of the body, the heart, the lungs, the stomach, the intestine and the kidneys; the six plexus of the backbone namely **mūladhāra, svādiṣtāna, maṇipūraka, anāhata, visuddhi** and **āgjña**, the three sexes - man, woman and sexless. the ten variations of the movements of the muscles, habit formation, penance, wisdom etc. All these things are the variations of the adjuncts of the intelligent self. These are insentient. It is only the conscious self that has the awareness. So even as a man can abstract sweet smell of a flower and exclude the flower as something extraneous to the smell, so also the aspirant should abstract his conscious self from these variations discriminating himself as the subject of knowing as against the objects which the variations are. This is how the disciple is expected to realize himself.

The author describes in verse sixteen the five conscious states of the individual self which will enable the aspirant to have an insight into his own self and discriminate it from the very adjuncts that produce the variations in the consciousness of the self.

The individual self is like a prince who inhabits a mansion which has four floors above the ground floor. The mansion is the physical body. The body is lifted up by the pillars of legs. It has also two hands. The roof has the main beam of the backbone. The rafters are the rib bones. The walls of the building are made up of flesh and are covered with the hairy skin. The ropes are the nervous system. The five senses are the windows. The head is the dome that tops the building. The hair is the flag that is attached to the dome.[14] Of the four floors, that are above the ground floor, the top most is between the eyebrows. The prince is there with all his retinue going round his state in his wakeful state. When he descends to the floor at the neck, he has the dream state. Further descending to the floor around the heart, he has the state of sleep. The floor where the individual self has the state of sound sleep which is indicated by the term '**turīya**' is about the navel region.

When the individual self is on the fourth floor at the region of **āgjña**, he is attended by all his retinue They are thirty five in number. The five sense organs, the five motor organs, the four mental faculties, the ten objects of the senses, the ten variations of the respiratory system, or the movements of the respiratory system are the constituents of the retinue. The ears are the foreign watchmen; the tactile sense constitutes the system of spies; the eyes are the ambassadors, the tongue which tastes the eatables represents the traditional singers of praise; the nose makes up the priesthood. These five together form the five sense organs.[15] The speech organ represent horsemen; the legs form the men who mount on elephants and fight the enemy; the hands represent the

heroes who fight the enemy having the chariot as their vehicles; the excretory organs are the army; the genital organ is the commander-in-chief of the military forces. These five constitute the motor organs.[16] The objects of the senses are the inner and outer attendants of the prince. The variations of the respiratory system are the inner members of the committee that assist the prince in his decision-making. They are the friends, the educationists, the army staff, the medical men and the astrologers. The four mental faculties are the ministers of whom memory or **cittam** is the chief.[17] Associated with all these, the prince disposes of the various state affairs that are brought to his notice. This is the wakeful state of the individual self.

Of these the sense organs and the motor organs remain back when the prince gets on to the third floor, which is said to be situated in the region of the neck. Here the individual self has the experience similar to the one which he had in his wakeful state, the difference being that the objects in the wakeful state were concrete ones whereas in the dream state these objects were only imagined or fancied ones. But this experience will be recalled either wholly or partially in the wakeful state. From the dream state, the self migrates to the state of sleep, which is said to take place in the region of the heart. Here the self is attended on by the chief minister namely memory (**cittam**) and the chief of the staff, the life breath, all the others are left behind in the dream state itself. Here the self is said to have indeterminate awareness, but the three faculties namely the mind, the intellect and egoism which contribute towards determination of the object of awareness are absent.[18] Therefore what passes on in the state of sleep is not recalled during the wakeful state unlike what passes on in the dream state. The self loses even the indeterminate awareness by leaving **cittam** behind and entering the first floor which is the region of sound sleep and is fixed about the level of the navel. Here

the only attendent is the life breath. The self has life but not awareness. When the self goes to the ground floor leaving the life-breath, the state is called **turīyātīta.**[19] In Tamil it is called **uyirppaḍakkam,** meaning suspension of respiration. The ground floor is at the basis of the backbone and is generally known as **mūlādhāra.**

In the state of sound sleep (i.e., **turīya**) the soul's authority of watching the body is preserved. But the soul has not the feeling of elevation or degradation, anger or patience, being insulted or being adored. In the last state which is called **turīyātīta,** even the life-breath is suspended and the self is completely dipped in ignorance.

The aspirant should see in his wakeful state that the various evolutes, thirty five in number, act like antidotes to the spiritual darkness that has its full play in **turīyātīta.** The above description will indicate how the various evolutes remove the effects of darkness due to inherent **mala** and enlighten the self in the other four states of consciousness. This is how the aspirant should realise his own self.

This verse helps us in understanding the functions of the mental faculties. The author distinguishes between the dream state and the state of sleep by saying that in dream the three faculties namely mind, intellect and egoism are present whereas in sleep the faculty of **cittam** alone is present and the other faculties are not active. The three faculties are responsible for remembering and expressing in the wakeful state what happened in the state of dream. Though **cittam** is active in sleep and it is a form of awareness, yet this cannot be expreesed in the wakeful state. The reason is that the other three faculties, mind and its copartners, are absent. This enables us to give an interpretation of a sentence in **Śivaprakāśam** quite different from what has been given by Śivajñāna Yogin.[20] The expression is "**cindai ninaivu aiyam vandu tarum manamoḷiya vagupponāde**". The meaning given by Śivajñāna Yogin is that

cittam is only a modification of mind. It is not a different element from it and mind is capable of proposing and ending in doubt. '**Ninaivu vandu aiyam tarum manam**' - so far is taken to qualify mind. But this author enables us to put a different interpretation to the saying. The function of **cittam** is memory or remembrance (**ninaivu**). This remembrance cannot be expressed or expounded without the aid of mind.

It may also be noted that in this stanza (**pañjāvattaiiyal**) the five effective states of the causal state of **kevala** alone have been described. No hint has been given as in Śivajñāna Siddhiyār, and as in Śivajñāna Bodham about the five effective states (**kāriya avasthās**) in the two other causal states, **sakala** and **śuddha**.

In the next stanza the author concludes the topic of **saymag darśana** (right insight) by dealing with the view held by **māyāvādins**. According to **māyā vāda**, the soul in the state of **turīya** or the fourth state is free from the clutches of the insentient organs and the four faculties. So it is pure and its purity will be manifested when the **avidyā** is removed. This is according to the traditional interpretation given to the twelve hymns of the Māṇḍūkya Upaniṣad.[21].

The author says that between the state of wakefulness and **turīya** the difference is only between the activities of the organs and faculties and their inactivity. A king in the midst of his army or in the midst of his beloved is a king.[22] There can be no essential difference. A lamp placed on or within an ornamented golden pot or on or within a simple mud-pot persists to be a light-radiating lamp. There is no essential difference, so for as the lamp is concerned. Why should the soul in the wakeful state be considered to be impure whereas the same soul in **turīya** state is taken to be the pure Brahman? The anticipated answer is that the soul is as pure

in its wakeful state as in **turīya** state. Then the question follows, "If it be so, who is the person that experiences pleasure and pain during the wakeful state?" The Supreme Being cannot undergo any worldly experience of pleasure and pain. It is only the individual self which is enshrouded by spiritual darkness that has the worldly experience in its wakeful state. Thus the great preceptors distinguish the individual self from the Supreme Being.[23].

Chapter - 3

BONDAGE

After giving an account of the individual self, the author proceeds to explain the principles of bondage in verse eighteen. The individual self is affected by three bonds. The first is called **āṇava mala**. It hides the consciousness of the individual self even as the verdigris hides the bright lustre of a copper plate.[1] The second one is **māyā**. It is the material cause of the elements enumerated from **kalā** to earth.[2] Here the disciple wants to know why there should be two principles of bondage, if the purpose is only to hide the awareness of the soul. The preceptor differentiates between **āṇava** and **māyā** in two ways. **Āṇava** is a uniform cover whereas **māyā** is intermittent in its action against the soul.[3] It clutches the soul when it is evolved and is ineffective when the soul is in its involved state. Again the nature of **āṇava** is to prevent the soul from being active. But the purpose of the effects of **māyā** is to counteract the limiting influence of the **āṇava** on the soul. In this respect they may be compared to darkness and light respectively. Therefore these must be conceived as two different principles of bondage.

Karma is the third bondage. It is in the form of merits and demerits, **dharma** and **adharma**.[4]. Again the question is

raised regarding the beginningless connection between **āṇava** and the soul. If **āṇava** is as old as the individual self itself, why should it not be considered as the inherent nature of the self? The nature of the self is sentience whereas that of **mala** is insentience.[5] If the soul's nature or characteristic is taken to be insentience, then it should be subject to transformation which is not admissible, for the soul, which is like the divine grace, is characterised by consciousness, will, and volition.[6] Therefore to the soul which is classed as **sakala**, all the three principles of bondage are to be attributed.

During the state of bondage, it is not possible to distinguish between the real nature of the soul and its effective nature as bound by the principles of bondage. This is something like the non-difference between a normal eye and an eye prevented from the power of sight by cataract when both of them are enveloped in darkness.[7] Even as the silk worm weaves round itself a shell which ultimetely causes its death, the individual self being in the body, and being caught in the three bonds, performs actions with likes and dislikes and thus weaves the bondage of further **karma** which continues the vicious circle of birth and death.[8] The real nature of actions is not known to the ordinary souls. This is a succinct treatment of the principles ofbondage as a whole. The author proceeds to deal with each of them in a separate stanza.

In stanza nineteen, he gives an exposition of the main principle of bondage, the **āṇava**. It is learned that perfection, which is to become one with the Supreme, may be attained by man through certain practices Now the element which has prevented the individual self from enjoying the final beatitude or in other words, the element which when removed enables the soul to attain perfection is the main principle of bondage namely ***āṇava***.[9] If we do not recognize the existence of **āṇava**, we would not be able to account for the soul's subjection to the vagaries

of the senses. It should have complete independence, but in life it seems to have lost its independence and is fully dependent on the evolutes of **māyā** such as sense organs. Now it may be argued that it is subservient to the senses or the other evolutes. If it be so, then we cannot think of the state of perfection which is called **mukti**.[10] Therefore it is clear that the state of bondage is characterised by the soul's subservience to the evolutes of **māyā**[11] and the state of perfection is that when the soul identifies itself with the Supreme Being and enjoys His consciousness-Bliss.[12] This is what we have to understand as the difference between the state of bondage and the state of release. The clutch of this spiritual darkness which has led to dependence cannot be ever-lasting. It should cease to operate at some point of time. If the effects of **mala** are taken to be perennial like God, then there can be no release at all and men who have been affected by such a perennial evil influence, will never learn anything to get rid of that evil.

This spiritual darkness should be conceived as a single element pervading all places and all the bound souls. Again, the souls attain release at various times according to their maturity. Therefore **mala** should also be considered to have innumerable potencies, each potency affecting a particular soul and leaving it at the time when the particular soul attains maturity.[13] Another point to be noted with respect to this spiritual darkness is that it is beginningless (**anādi**). If it be taken to have a beginning, then logically we have to assign a reason for its arrival at a particular time to affect the soul. On the other hand, if we conceive that it can affect the soul at anytime without any reason, then we have to admit that even the released souls will be affected by it and all their efforts to gain wisdom would be in vain.[14] In short, the spiritual darkness, is the main cause for the state of bondage. It is beginningless, but it will have an end to its influence. It affects every soul, with different potencies which will have their own end at a particular time when that particular

self becomes matured. It is held in inferential reasoning that an insentient thing with plurality will be ephemeral. But the spiritual darkness should be considered to exist till all souls get their release and the souls are infinite in number. Therefore out of philosophical necessity the spiritual darkness is considered to be one with a plurality of potencies. We may note here that a sentient being which is many can be eternal for example the souls are sentient, many, and they are eternal. But an insentient thing which is many in number, is subject to destruction. For example the pots are both insentient and many and they are subject to destruction. But **āṇava** which is insentient is not many and so it is everlasting.

The author in verse twenty gives a basis for proving the existence of the bondage called **karma**. All the souls desire to be happy and to enjoy pleasure. But it is known that some enjoy pleasure and are happy whereas others suffer from misery and are unhappy. Also, consider the matter of the farming of two persons who do the required actions equally well but reap the fruits of their actions differently. While one man gets the maximum yield, another man fails to get the minimum.[15] The latter example is expressed in Tamil by the maxim **'paṇṇiya puṇṇiyam payiril teriyum'** (the merit done in previous birth will be seen in the harvest that a man reaps in the present birth). The above two cases suggest strongly the existence of previous **karma** which should be taken in addition to his present efforts as a factor in the judgement of a man's pleasure or pain, happiness or unhappiness.

In stanza twenty one, the author deals with **māyā** which is one of the bonds. **Māyā** is one and everlasting. It has the potentiality to originate all the forms of material things including the constituents of psycho-physical organism.[16] It is all-pervasive. The soul reaps the benefit of its **karma** only from **māyā**. The proof of existence of **māyā** is an inferential one even as God is inferred from the existence of the world. The inferential form may be given thus. The visible world, which is an effect, should

have its own material cause, for it is an effect. A piece of cloth which is an effect, has for its material cause the cotton threads. Since the effects of **māyā** are all insentient, **māyā** also must be insentient. There is a school of thought which says that the material world has originated from Brahman which is pure consciousness. But we should know that it is wrong to assume that the effects of a sentient thing will be insentient. This is against the nature of the relation between cause and effect. Therefore such a view will seriously violate the conception of all causal relations.[17]

This **māyā** is the ultimate material cause. If it be considered to be an effect of some other thing, then we have to assume the existence of that particular thing and give it a name. Therefore this kind of argument will lead to endless regression, and so we give the name **māyā** to the ultimate material cause from which all material things have their origin. Its all-pervasiveness is seen from its potency to give the fruits of **karma** to all the souls wherever they are placed.[18] Again since it is insentient and everlasting, it is bound to be a single entity. This follows from the dictum that a thing which is both insentient and plural, is subject to origination and destruction.[19]

From the example of a piece of cloth which is a product of a number of threads, it may be stated that several causes go to make one effect, but a closer examination of the case will convince us that the threads are also effects and the ultimate cause which is the cotton seed is always one which causes different and various effects. Those who assert that an insentient effect has for its cause a sentient thing, may as well say that water gives rise to a column of smoke.[20] Therefore it is absurd to say that. We have already refuted the assertion that many causes go to form an effect. That will apply to the Naiyāyikās and others who assert that the subtle atoms are the ultimate cause of the world.

It may be felt that in the universe one thing is destroyed while another thing is being created. Therefore, we do not see

the destruction of the universe as a whole at a particular point of time. This is the feeling and expression of the materialist. But a thing which is destroyed is known to be liable to destruction by means of its very constitution. Since the whole universe is so constituted as being liable to destruction, no one can prevent the destruction when it occurs at the right time.[21] This can be inferred as in the following case. When we see innumerable persons die, we naturally conclude that every person will die.

Now the question is in what form the whole universe will be when it is ultimately reduced. The answer is in the form of potential which is unseen and all-pervasive. Therefore, the whole world when reduced to its ultimate cause, is in the form of **māyā** which is an all-pervasive, invisible, homogeneous potential.[22] Again when it is re-originated, it takes the forms of the body, the psycho-physical instruments, the various worlds and things in them.[23] These four categories are made use of by the individual selves.

The author deals with the theory of **satkārya vāda** in stanza twenty two. This theory maintains that an effect is involved in its material cause. A piece of cotton is got from cotton-threads only after the process of weaving with the help of weaving machinery. It may be argued : since the cloth is produced only after the use of the instruments, the effect is something new which is not to be found in its material cause. But we should know that cloth cannot be got from mud and it can be got only from the cotton threads.[24] Every man knows a particular product can be got only from a particular material cause appropriate to it. Even the nature of the product can be inferred from the nature of the thing out of which it is to be produced. Therefore it is concluded that all products are involved in a subtle form in the corresponding material cause. The purpose of the operation of the instruments is only to make the subtle form assume a gross form in which we make use of them. This is estab-

lished both affirmatively and negatively. When we see the cotton thread, we infer the nature of the cloth which can be made out of it. This is affirmative reasoning. But when we see a lump of clay, we do not think that a cloth can be made out of it. This means that as there is no cloth in the lump of clay, we cannot expect to produce it from the clay. This is the nagative form of inference. In order to make the idea vivid, the author cites the example of placing a new clothing inside a mud pot whenever it is not used. When the person wants to make use of the clothing, he takes it out of the pot, spreads it and clothes himself with it. So long as the clothing was in the pot, it was invisible. When it is taken out of it, it is visible.

According to **satkārya vāda**, the effect is implied in its material cause. If we say that the effect is not implied in its cause, horns should come out of the hare's head even as the pots are produced from the clay of mud. Then the question arises : what is the use of the effort with the instruments if the effect is already there in the cause? One may as well ask if the implied effect can be made use of without the use of instruments and the connected efforts. The answer is that the purpose of the effort and the connected instruments is to make the implied effect manifest and available for practical use. This may be compared to finding the water that is already underground by digging a well. The water is already there and digging is only to make it manifest and available for use.

In digging a well, we get the impression that water has been manifested but in making a pot, the impression is that the pot has been created from the mud. The opponent of the **satkārya vāda** insists on the difference between the two. In the well, water has been there in its gross form and is hidden by gross things like sand and mud. Therefore our impression is that water has manifested itself there. But in the case of the pot, it is

hidden in its subtle state in the clay and by means of effort and useful activity with the connected instruments, it assumes its gross state in which we find use for it.[26] Therefore correspondingly our impression is that the pot has been created from the mud. Human mind has the capacity to penetrate into the sense impressions and grasp things and their relation.

The following inferential form will convince one of the realities of the existence of the pot in the mud :

> There is the pot in its subtle form in the lump of clay,
> for it comes out from there.
> Whatever is not in a thing will not come out of it, as in the case of the absence of the oil in sand and the non-existance of horns in the head of hares.

The difference in the instruments used and the modes of efforts contribute towards the difference in the form of the effects obtained. It does not mean that there is no effect in the cause or that the use of the instruments is useless. Again there should always be a nexus between the effect and its material cause. Hence it is evident that the effect is implied in its cause. If it be said that there need not be any nexus between them, we should have all kinds of effects from all kinds of causes without any discrimination. But this is not so. If it be said that the effects are produced from the potency of the cause, potency should also have a nexus with its effect. Hence this nexus proves the implication of the effect in its cause or in the so-called potency. Hence we may define a cause as the potential form whereas the effect is its manifested form. To give it in Sanskrit, this will be **'saktirūpam kāraṇam vyakti rūpam kāryam'.**

Even so it should be held that the cloth is invisible and is implied in the cotton threads. When the weavidg machinery is applied to the threads, the piece of cloth is made visible and

assumes a form which can be used in a particular manner. In the same way it should be held that **māyā**, the ultimate cause of the seen universe implies in itself the various evolutes such as **kalā** etc.

It stanza twenty three, the author describes in a general manner how merits and sins are acquired. The five senses are like birds that eat up fruits of the nature of the objective world, sound, colour, taste, smell etc. Man is influenced by these senses and applies his mind, word and deed to the objective world. While doing so, he draws back from things that are prone to give him pain and suffering and he is attracted towards things that are apparently pleasing to him.[27] Men are guided by likes and dislikes in their commerce with worldly objects and thus accrue merits and demerits. They feel that the worldly objects alone bring them happiness and in order to accumulate wealth, they resort to the six kinds of avocations namely farming, handiwork, public service, trade, education and sculpture. While doing so, they do not realize that their present experiences proceed from their past deeds. They are tossed by the waves of desire and perform their own acts. These assume the form of the bondage of **karma**.

The author in the next stanza gives lists of activities that can be classed as merits and leaves the student to know the opposites as sins or demerits. The activities are brought under three classes, those that are appropriate to the mind, those that are appropriate to speech and those that are performed by the physical body. The first of these are faultless perception, mercy, patience with forgiveness, not being greedy, gratefulness, uprightness, impartiality, dignity, not being envious, not being avaracious, kindness towards the living beings that suffer, wishing happiness, fortune, greatness and personal beauty to others to a greater extent than what are possessed by oneself and such others. The following are good activities that pertain to the speech of a man. They are exposition of ethical principles, not back-biting, truth-

fulness, learning, refraining from evil words, uttering sweet words, avoiding harsh words, exposition of philosophical treatises, learning scriptures, speaking humble words, not swearing, uttering useful words and avoiding cunning. The following are listed as deeds to be performed with the physical body. They are doing penance, discriminate charity, generosity, unforgetfulness in duty, worship of deities, performing ablutions, maintaining good character, not keeping company with men who kill animals for food even though they are conscious of the suffering entailed to them, keeping away from the five great sins namely killing, theft, lust, liquor and falsehood, mastery of the sense organs, showing kindness even towards the worst enemy, hospitality, rearing groves of fruit and flowers, the manliness which makes a man see other women as his mother, deepening water reservoirs, digging wells, poor-feeding, maintaining monasteries where great men learn and practise religion, raising temples and such other good deeds.

In stanza twenty five, the author gives an exposition of the three states of **karma** namely āgā**mya**, **sañcita**, and **prārabdha**. The author does not make use of these terms, but instead of **āgāmya**, he uses the term **'immaya'**, deeds done during the present birth.[28] Instead of **pūrva karma** or **sañcita**, he uses the term **ammaya'**[29] deeds done in previous birth, and instead of **prārabdha**, he says **'irundavinai viridal'**[30] manifestation of what have been existent. It may be of interest to note that Meykaṇḍār uses the term **'uḷḷadē toṟṟa'** which means the **karma** which was certainly in its subtle form produces its effect.

In the previous stanza, the author has referred to various acts done through mind, speech and bodily limbs respectively. He proceeds from there. A man in this birth is capable of good and bad deeds. He causes pleasure and pain to his fellow beings with the three organs mind, speech and deeds. While he performs such deeds, he develops egoism and has the feeling that he does to others and others do to him. This constitutes the deeds per-

formed here **'immaya'** i. e., āgā**mya**. Similar deeds performed with the physical body obtained in the previous birth so that their consequence might be felt in this birth are termed **'ammaya'** i.e., **sañcita**.

Then the author takes up the question of the medium in which the previous deeds were retained and preserved. He implies that they had been retained in the faculty of intellect in a subtle form. He gives three examples to show how these deeds accrue imperceptibly and prevent the normal working and brilliance of the intellect. The examples are (1) the collection of dust on a mirror, (2) the collection of dirt on the cloth, which is worn by a person and (3) the way in which a man is led to supreme bliss by his meditation on Lord Śiva with His consort. Apparently the third example is not intended to make the subject clearer. But it shows the author's faithful adherence to the meditation on Lord Śiva and how he reaped the benefit of it. Then he takes up the coming into fruition of the **sañcita karma**. The shadow of a tree at noon contracts itself to the foot of the tree. But when the sun crosses the meridian and slants his course, the same shadow elongates and becomes visible. The learning of a man exists imperceptibly in his mind and becomes manifest in oratorical expression. The huge tree with its several branches, leaves and fruits begins with very small seed and becomes manifest afterwards. These three examples are given to show how the unmanifest form of previous **karma** attached to the mind of the person unravels itself at appropriate intervals in the form of pleasing and painful experiences during the course of life of a person. **Sañcita** is also responsible for the physical body which a person possesses. These bodies proceed from four sources and are of four kinds. The first is the kind of vegetation which proceeds from the seed or root called **urbichham**. The second is the bodies like lice and mosquitoes which are supposed to come out of dirty things like perspiration, called **svetajam**. The third kind is the birds which come out of eggs and is

called **aṇḍajam** and the fourth is the birth from the womb and is called **jarāyuam** and the sufferings of mankind are classed under three heads **ādhi daivika**, **ādhi ātmika** and **ādhi bhautika.**[31]

In the next verse, the author continues with the four kinds of birth which result in three kinds of suffering namely **ādhi ātmika**, **ādhi bhautika** and **ādhi daivika**. These terms refer respectively to the sufferings that come to a man through his own person, those that come through inanimate objects and those for whose occurrence no one is responsible. The sufferings are listed in stanza twenty six.

Those that come to a person from his own self may be brought under two classes namely those pertaining to the physical body and those pertaining to the mind. The sufferings pertaining to the body are suffering due to the excess of rheumatic complaint, bile complaint and cold, leprosy, diabetes, high temperature, stomach disorder etc. Physical injury may be caused by the enemies, animals, insects like mosquitoes and flies, spirits, thieves and giants. Bodily suffering may also be caused by union and separation of men and women. It may also be caused by observing rules of conduct in order to pursue virtuous path and enjoying wealth.

Then he takes the sufferings due to the mental attitude, envy regarding health, wealth and beauty of other people, the mental pain due to separation of women and men who are dear and near, the loss of one's high status and dignity, too much desire towards sensual objects, anger etc., contribute towards mental suffering.

The sufferings due to elements of nature are those from excess of cold, excess of heat, excess of rain, lightning and thunder. The sufferings of the child in the womb, those of a woman in labour, sufferings due to old age, ignorance, death and perdition are classed under **ādhi daivikam** i.e., inherent suffering for which we cannot assign responsibility to any one or any thing.

The author beautifully describes the course of the individual self through the four kinds of birth as a procession taken by a king who is mounted on the elephant of ignorance surrounded by the army of sense organs and their objects and goes through the streets of a city infested with the three kinds of sufferings mentioned above.

Nature of taking other bodies (*dehāntaram*)

While the individual self reaps the fruits of its past actions in the present life, it also sows seeds of actions which yield the harvest for the future life. This is exactly like the actions of a farmer who, while enjoying the harvest of his farm, sets apart some of the harvest as seeds so that he may sow them and reap them in the following season.[32] When the old physical body becomes worn out, it is cast away like the torn clothes and **karma** is retained by the mind even as a gem is grasped by a man in his hand while travelling. The subtle body, whose constituents are the evolutes enumerated from **kalā** to earth, produces the new physical body and that body is taken by the individual self. This is like a man's action in casting away a torn garment and wearing a fresh garment in its place. This transmigration may take place to very far off places like the top or bottom or the ends of the universe very quickly even as a dart speeds to its target. Here the dart is the mind which carries in itself the desire which is the very essence of the totality of merits and demerits of the deed retained. This transmigration takes place regularly like the footsteps of a soldier in an army while he marches. The continuity between the previous birth and the new one may be compared to the creeping of a worm which by catching a new hold by its frontel end leaves the former hold by its back end.[33] Here the author wants to remind us that the individual self is not conscious of its march from one birth to another birth. The past experiences are forgotten even like a man's experiences of his wakeful state while he dreams of an elephant over which he rides in his dream. What the author means is that when the

person is in his dreaming state, he is not conscious of what happened in his wakeful state, even though there has been no change in the environment in which he had the experiences.

Again this passage of the soul from one birth to another birth is not known to other fellow souls. This is like a man's passing from his wakeful state to the state of sleep and then from the state of sleep to wakefulness. The state of sleep here illustrates the death that the man undergoes between two births. The term 'turīya' means sound sleep which is deeper than ordinary sleep. Ordinary sleep is indicated by the term **suṣupti**.

It is to be noted that the subtle body is called **puryaṣṭaka** i.e., the body constituted by eight elements. The eight elements are construed in two different ways. The ordinary way of construing the eight elements is that they are the subtle states of earth, water, fire, air, ether and the faculties of mind, intellect and egoism. There is also another way of interpreting **puryāṣṭaka**. The thirty one evolutes ranging from earth to **kalā** are grouped under eight collections and the subtle body is considered to be made up of these eight groups of thirty one evolutes. In order to distinguish this construction from the other one, this is called **para śarīra**. It seems that the author refers to this aspect of the subtle body when he says **'kalai mudal tara'** i.e., the body made up of **kalā** etc., gives forth the gross physical body.

The expression, **'vinai māṇ tuppin mana māṇ tērin tuḍi pala vagutta visaiyir seral'**, meaning the soul which speeds in as short a time as a very small part of an instant in the chariot of mind which is strengthened by the **karma**, may be compared to Meykaṇḍār's expression **'manam taḷḷa viḻum karuvil tān'**, the soul falls into the germ of birth being thrown by the mind which is activated by last desire at the time of death, the desire itself being the consequential result of **karma**.[34]

In stanza twenty eight the author proves the existence of the sentient soul apart from the physical body. The phy-

sical body has its origin in the co-habitation of man and woman by mixing up of the semen of the man with the fluid of the woman. If the excretion alone is the soul then the couples should beget children at every act of co-habitation.[35] If there be no soul apart from these two fluids, these should not develop into a child, but should be excreted as any other liquid like perspiration, urine etc. If the human frame itself is taken to be the individual soul, then the frame should not have an end. We see that the human frame grows so long as life is there in it, dies and disintegrates when the life goes out so that the relatives especially the womenfolk surround the dead body, weep and cry, mentioning the beautiful attainment of the person when he was alive.

There is the theory propounded by the Mīmāmsakās that the child partakes of the souls of the parents. If that be true, then each couple should beget one child alone. There is also the theory that the Supreme Consciousness which is the ultimate cause of the whole universe appears as individual selves. This is incorrect and inconsistent, for the Supreme Being which is everlasting, immutable consciousness Bliss, finds no need for a psycho-physical organism. Hence it is that the individual self persists and undergoes birth and death, changing its habitat even as the earth changes its shape assuming different variety of forms, but at the same time retaining its shape as earth when those forms are reduced to its causal state.[36] The persistence or the immortality of the soul may be compared to the eternal truth contained in the teachings of the master whose praises are sung in classical poems. He is the head of the locality of the name Kodalambakai, who is strong with the might of wisdom who has his gracious mercy as his ornamental beauty and who has instructed the author in the transcendental meditation, the leading rituals and the spiritual wisdom.

Eternal nature of bonds (*Pāsa anāditva*)

The author in verse twenty nine propounds the philosophical necessity of taking the three principles of bondage

to be beginningless. The master said that the deeds of a person fructify in giving him the experience of pleasure and pain through the organism called the physical body. But the deeds can be performed by the soul only in conjunction with the body. So this leads to a cyclic existence of deeds and the body which is the effect of **māyā**. So the disciple asks the master which of the two contacted the individual soul at the first instant. The master answers that the deeds or **karma** are as beginningless as the spiritual darkness called **āṇava**.[37] Otherwise the multifarious creation will remain unexplained. Here the master takes that the universe had the multiplicity even at the time of creation and the multiplicity was due to different kinds of inherent **karma** attached to the souls that are countless.

The author adds that the bondage of **m**āyā is also beginningless in its attachment to the infinite number of souls. The author expresses the same idea in an alternative way. So long as there is body, there is **karma**. So long as there is **karma**, there is body. Of these two how can we predicate priority to one? So it should be taken that all the three, **āṇava, karma** and **māyā** are beginningless in their attachement to the individual selves.

It stanza thirty, the disciple beseeches the master to help him and show him a way out of the trouble in which he finds himself. The master with his shield of ascetic life and the weapon of forbearance is able to fight and win over the vanguard of the advancing army of the king of ignorance aided by the mercenary soilders of the five senses. As long as the body persists, the bondage of **karma** will not cease; and so long as the **karma** is not exhausted, one cannot get rid of one's body. While the body persists the five senses will not cease to devour the worldly sufferings. So the disciple does not find a way out of the ocean of birth. But the scriptures clearly say that one can get release from birth and bondage. The disciple finds himself in the position of a dumb foreigner who has been swept into the ocean with the roaring mountainous waves in darkness and in stormy weather.

Chapter - 4

EMANCIPATION FROM BONDAGE

In stanza thirty one the teacher consoles the student by advising him not to be disheartened by the nature of the impurities. The mud is formed from water and it is also cleansed by water. In the same way body which causes merits and demerits can be made use of to get rid of them also.[1] The teacher assures the disciple that by knowing this noble truth, he can destroy the suffering of transmigration.

In stanza thirty two the author expresses his gratitude to his teacher who gave the nectar of knowledge. This nectar of knowledge has been inherited by the preceptor himself from his own master. This method is as tasty as a mixture of milk and honey; even the gods who drink nectar cannot have access to it; it will destroy the sorrows of the endless birth.[2] It will lead the individual soul to the region of release transcending speech and mind. Men of wisdom drink deep of it and desire it more and more as it does not cloy; this method roots out the bondage of ignorance and **karma** and sheds light on all the problems of life. It is the fence for righteous conduct and it purifies the heart by removing the traces of envy, desire and anger.

In stanza thirty three the author figuratively describes the coflict between the evil principle of ignorance and the principle of God, the Divine Wisdom. These two principles are compared to kings of opposite forces. Ultimately ignorance is subdued and defeated by Divine wisdom.

Ignorance is fortified by the forests of envy and desire. His castle wall is the egoism and whims and fancies of one's own greatness and selfishness. This castle wall is surrounded by the moat of the earthly relationship of one's son, son-in-law, wife, father-in-law etc. It is also fenced by the wrong notion that the physical organism is the real self. Ignorance uses senses as elephants, sense objects as vehicular chariot, the mind as the horse. Worldly life is the state which is governed by the king of ignorance from the capital city of merits and demerits.

The king of divine wisdom wears a crown which is ornamented with the jewels of the feet of the Lord. This implies that the crown is the spiritual and moral commandments ordained by God. His chief minister is the intellect (**buddhi**) that desires the company of men of pure thought, word and deed, men whose vision is not clouded by evil deeds. His royal standard is the consciousness that the three desires relating to residence, enjoyment and the means of enjoyment are only fanciful. His elephant is renunciation and the chariot forbearance. His horse is the wisdom that other men or living beings are not the real cause for one's pleasure or sufferings.

The king of wisdom mounts on the elephant of renunciation, destroys the forest of envy and desire, closes the ditch of the bondage of relations, demolishes the fort-wall of fancy and egoism, burns the capital city of merit and demerit, attains the destruction of the ego which has no beginning, and has been unapproachable and reigns supreme in the land of consciousness-bliss i.e., beatitude.'3

In stanza thirty four the author says that according to the Vedas, the soul experiences its merits and demerits in three places viz, in the womb, during birth and death[4]. The soul experiences the result of merit and demerit through two kinds of agency i.e , the sentient and the insentient. When pleasure and pain come through insentient things, we cannot attribute motive or purpose to them. We have to credit or discredit ourselves for the happenings through them. Crediting or discrediting ourselves when pressed to their logical consequences will lead to finding the cause in the merit or demerit of our past life. The same theory should be adopted to the experiences that are communicated to us through the sentient being as well. The leaders of divine penance say that the clear sight in comparing both the cases of experiences and relating them to our own merits and demerits is an invaluable possession.[5]

In stanza thirty five the author expresses the greatness of divine wisdom. For a man of wisdom, there is neither friend nor foe in life. But if we deeply consider the matter, we may even say that our parents are enemies in as much as they bind us in the troublesome physical body and the spiritual master who frees us from the body as well as its source, is the supreme friend.[6] There is neither friend nor foe to the individual self which is all-prevasive, devoid of any form. The withered leaves are driven in different directions according to the motion of the wind. The relatives and friends of a person surround him or leave him alone accordingly as he experiences the fruits of good or evil deeds.[7] Our beautiful body also lasts only as long as there is **karma** to be reaped. As soon as **karma** is exhausted, the body also leaves us even as our relatives and friends do. The implied meaning is that since the body which we have, does not really belong to us, there is no warrant to call some persons as friends and other persons as foes.[8]

Stanza thirty six instructs how one can free oneself from the clutches of the deeds with an enlightened insight into the happenings of the world. Generally men distinguish between

what a man does to him or what he does to the man. An insight into the real happenings of the world will enable a man to understand the power of the previous deeds which he had performed to produce pleasing or painful experience through the present deeds of either himself or of others. When a young boy hits a dog by throwing a heavy stick at it, the dog distinguishes between the hitting stick and the agent who has thrown it so as to hit it. It pounces on the young boy and not at the stick. So when a person enjoys pleasure or suffers pain from some event, he should have the wisdom to distinguish between the happening event and the omniscient agency, that causes the event.[9] Such a wisdom does not come to ordinary men. They think that the immediate cause is generally in the shape of a person as the chief cause but the chief cause in every instant is God who apportions pleasure and pain according to one's previous deed. In this respect a person who lacks the wisdom of the real cause of the happenings in the world is really pitiable, more pitiable even than the dog which seems to be endowed with a better knowledge of the happenings.

Stanza thirty seven attempts to give an example to illustrate the greatness of those who possess the wisdom of knowing the secret of the happenings in the world. In old days it was the custom of the surgical doctors to remove the unnecessary growth in the body by applying red hot iron rods to the affected part of the body. There is no gainsaying that it will be extremely painful to receive such a treatment from the doctor. But those who realize the beneficial results of such a treatment only honour and praise the doctors besides giving them remuneration as well.[10] Similar is the case with persons who attempt to cause injury to the physical body of a person or even those that offer sweet smelling and comforting objects to one's physical body. Both of them enable the person to eat the fruits of the past deeds and thus become free from the clutches of the deeds. In the first case they give painful experiences as a result of the sinful deeds and in the second case they give pleasing experiences as a fruit of the meritorious deeds done before. The attitude of the persons who know the secrecy behind the eternal happenings of the world

will remain neutral to both the happenings. Wise men will remain unperturbed and balanced in the face of the happenings.[11]

In stanza thirty eight the author deals with the equanimity of the wise people. People who have been wise with respect to the deeper truths of life will neither be elated nor be worried either by the friendly actions like adorning them with sandal paste or by ill-treating them by persecution, for they know that whatever happens to them through the instrumentality of other people is really their **deserts** according to their past merits or demerits.[12] Besides being composed, their hearts go beyond that level also and grieve that persons who ill treat them will have to share the same mishap that they caused to such wise man. They also grieve that they cannot see the range of their past demerits.

This cold attitude of these wise men towards the happenings in their lives seem not to be in consonance with what we find in the scriptural writings of the great ācāryās like **Tirugñāna Sambandhar**.[13] Of course they admit the evil in the earthly living. But they depend on the grace of God and feel that such evils will not touch them so long as they are conscious of the presence of the grace of Lord in their minds. One of the works belonging to the canonised works of Meykaṇḍa Śāstras says that men of wisdom are tossed about by the waves of their ocean like mercy just to relieve the painful experiences of men who are ignorant of the presence of the light of grace.[14] So one is constrained to note a difference in the attitude of men of wisdom portrayed by this work which is largely based on Sanskrit **Āgamic** works and the scriptures of the South Indian Śaivism if one may be allowed to use the term. This work **Jñānamṛtam** seems to be more akin to the **Lakulīsa Pāśupata** cult or even Jainism.

In stanza thirty nine the author describes the efficacy of the fruition of good deeds. When merits begin to flower even poison turns into nectar. Bhimasena who was given poisonous food and was driven to the netherland by his enemy Duryodhana, not only overcame the effects of the poison but also was gifted to taste of nectar and to marry the princess of the netherland.[15] Karna, who

was born to Kunti was placed in a floating basket and was abandoned over a stream but his good luck enabled him to be protected and honoured by Duryodhana who made him the king of Angadesa and was given the privilage of giving charities to deserving persons from the royal treasury of Duryodhana's kingdom.[16] These cases are the shining examples where the fruition of merits of the past enabled men to overcome miserable condition and enjoy unique power and prestige.

In stanza forty, the author illustrates the truth that when the fruition of merit is exhausted, even nectar will be changed into poison.[17] Dakṣa performed a fire-sacrifice as ordained in the Veda. But of the people who associated with him, one of the Sun-gods lost his teeth, the goddess of learning lost her nose, the moon lost his face and the god of fire lost his hand. Even Dakṣa lost his head and with great difficulty, sustained his life being given the head of a goat. These things were carried out by the son of Lord Śiva as a punishment for their negligence and hatred towards Him. In the same incident Indra, the king of celestials flew away from the sacrificial yard in the guise of the bird 'cuckoo'; even lord Viṣnu deserted the place by assuming the form of spirit and disappeared in the sky.

Again the three seers Indragit, Vararuci and Yāli had the fore-knowledge of their future misery and adopted means of avoiding the unhappiness. Therefore they travelled in foreign land as pilgrims. But Vararuci had the misfortune of marrying a young and beautiful woman and drinking liquor. Indragit who had the superior power of entering the body of others, assumed the dead body of a king as his own body and enjoyed the king's thousand wives, who were really the widows of the king. The third man Yāli, married Ādi, a low caste woman and be got seven children, one of whom was Yogananda.

Arjuna had an enmity with Jayatrada, the king of Sindu. Jayatrada's father viruddakṣatra knowing this, performed penance at Samantha Pañcaka deeply intending that he who felled the head

of his son, should lose his head. Owing to the guidance of Lord Krishna, Arjuna aimed his leaf-like arrow at the neck of Jayatrada, the arrow carried the head and placed it in the hands of Viruddakṣatra, the father of Jayatrada. On seeing the unseemly head on his hand, Viruddakṣatra threw it on the ground and as per his own intention, he lost his head. This is how demerit works when the fruition of merit is exhausted.

King Janamajeya who descended from Pāndavas performed a sacrifice with a brahmin priest as the head. Owing to physical exhaustion, the poor brahmin was sleeping. With the intention of waking to continue the sacrificial performance, Janamejaya touched him with the end of a **kusa** grass. But the sleepy brahmin found a tiger in his dream and fell into the pit of the sacrificial fire and died. Thus Janamejaya was led to the murder of the priest owing to the influence of his previous demerit.

Naguṣa became the king of the celestials by virtue of his sacrifices. As was the custom he was carried in a palanquin by the seven seers, Agasthya and others to the chamber of his mate, the queen of the celestials. Being impatient to reach her soon, Naguṣa uttered the word '**sarpa**' which means 'hasten'. The seers noting the disrespect shown to them, cursed him to become a **sarpa** meaning 'snake'.

In Sanskrit there are stories which say that milk and warm water given to quench the thirst and relieving the hunger became poisonous and ended in the death of the persons.

In verse forty one the author shows the way to become cleansed of the bondage of deeds that attached to a person beginninglessly. Of the deeds that have accrued and are attached in the form of impressions to the intellect (**buddhi**) those that have come to fruition, are to be experienced in the body which is also the result of that fruition. But while experiencing the effects of the past deeds, the individual soul is obliged to commit acts of commission and omission being motivated by desire and hatred. That which is to be experienced in the form of enjoyment and

suffering is called **prārabhda**. The deeds that originate as a result of the attendent effort in the course of experiencing are called **āgāmya**. This **āgāmya** can be prevented by closing the door of equanimity against them and fastening it with the latch of divine wisdom imparted by the master.[18] So far as the portion of deeds that have come to fruition and the future deeds that accrue in consequence of the experience, the question has been settled. But the bondage is a beginningless one and so how to destroy the portion of the accrued deeds that have not come to fruition?

The author attempts to answer the question as follows : Of the accrued deeds there are many kinds. Some of them after coming to fruition cannot assume the subtler form from which they have arisen. For example, ghee which comes out of butter cannot become butter. Curd which is the product of milk cannot become milk once again. The sacred ash which is made out of cowdung cannot become cowdung. The sandal paste cannot turn back into the piece of sandalhood.[19] But there are other kinds of past deeds They are alike both in the causal state and in the manifested state. They are like a mud wall or building that can be reduced to mud once again. The spear which is made out of iron can be turned into a lump of iron once again. As in the latter case, the bondage of deeds which become binding on the doer because of his egoism, can quickly be removed by means of the divine light that is granted by the master.[20] The expression **uḷḷadu uḷḷiya ugutaṛku, uḷḷadu uḷḷal taḷḷumadi virainde** seems to mean the deeds that attach to a person because of his mental attitude, should be shed quickly by the mental attitude alone. In other words the deeds gathered by the mind, because of its want of equanimity should be shed quickly by the same mind retaining equanimity which comes to a person by enlightenment which is granted to him by the master. Here it may be noticed that there seems to be a difference of opinion among the preceptors of Śaiva Siddhānta. Preceptors like **Aruḷnandi Śivam** and **Umāpati Śivam** say that the past which have not come to fruition (**sañcita**) is removed by the initiation ceremony called **nirvāṇa dīkṣā**. Then only the disciple is able to grasp the divine wisdom given to him by the

spiritual master. As for **prārabdha** i.e., the deeds that have come to fruition and have caused the present physical body and the **future deeds that may accrue,** are dealt with by them in the same manner in which the present author deals with them.

The author of **Jñānamṛtam,** Vāgīśa Munvar appears to divide the bondage of karma into two broad divisions cutting across the three usual divisions, **sañcita, prārabdha** and āgā**mya.**[21] The divisions are those that do not assume the causal form after coming into fruition like the sandal paste from the piece of sandalwood. These can be removed only by experiences and not by wisdom. But there are others which even in their resultant form do not leave their causal from like a steel spear. These things can be removed by the intuition of spiritual wisdom which enables a man to be free from the notion of ego and its possession.

In stanza forty two, the author brings out the difference in the mental attitudes of a man of world and a saintly person with divine wisdom. For all purposes men well-versed in the scriptural texts and those ignorant people who are attached towards the worldly temptation are alike in taking food, in sleep, in having the feelings of fear and in enjoying worldly pleasures. But there is an essential difference in their mental attitudes. This difference may be illustrated by two cases of ordinary occurrences. A father embraces his daughter with pure parental love, addresses her as his own mother and sends her along with her husband.[22] The husband in his love privately embraces the same lady and enjoys her sweet touch.[23] In these two cases, the difference in the mental attitudes of the two male persons as also of the lady can be clearly understood. Again when a mother gives milk to her male child, the child has the tendency to touch the breasts of the mother. This touch increaseses the affection of the mother towards the child and makes the breasts to pour milk like a silent stream coming down from the top of a hill. But the same woman when touched with the hands of her husband becomes lustful, loses her consciousness and out of her love both the husband and the wife unite and become one and enjoy pleasure. Here also the difference in the mental attitude can be clearly seen. In the same

manner, the purity of the heart of a wise man should be inferred rather than be seen.

In the next stanza, the author deals with the internal purity of men of divine wisdom. There is a warrior whose weapon will kill his numerous enemies and satiate the hunger of the kites. He is seated on a smooth bed, made beautiful and smoothened by the spread of the sweet-smelling flowers. Damsels whose eyes are like red lilly and whose crescent like brow is dotted with perspiration like dew drops are infatuated with love and look longingly at the hero. This is like speeding the arrow like eyes through the bow like brows. But the warrior is not moved in his heart. Should he not be considered of pure heart without any trace of lust?[24] Likewise there is a giant warrior who carries the deadly weapon normally may require sumptuous food. In front of him, food of the best variety of rice is placed like a small hill. Round the hill there are sweet and flavoury dishes consisting of the fine variety of jack fruits, plantain fruits. fishes, the flesh of eatable bird and goat. To add to the flesh, dhal soup mixed with pepper is also served. Melted ghee is poured on the heap of rice and is surrounded with sugar candy. But the man who is not attracted towards all these, has no desire for any of these elements of food. Should he not be consisdered a man devoid of desire?[25] The hearts of men of divine wisdom are as pure as the hearts of these men. There are people who go on washing their bodies with pure water and soap throughout their lives till the quantity of water used emerges as the quantity of water in the supposed pure water ocean surrounding the seven islands of Indian mythology. The soap powder used amounts to the volume of great hill called **Meru**, but till they are summoned by the God of death, they are attracted towards earthly pleasures. Men of divine wisdom wash their hearts by the water of wisdom with the soap of desirelessness. This is how men of wisdom attain and keep the purity of thier conscious-selves. Ignorance is the excreta and desire is urine for such men and so they remove them without even a single trace and remain ever pure.[26]

In stanza forty four, the author gives illustrations to show how men of spiritual wisdom are untouched by the wordly attachment even though they reap the fruits of their past deeds which have come to fruition and which are destined to experience through their present physical body.

Men who have the required medicinal herb and the practice of mystic spell with them, are not affected by the poisonous bite of cobra. The lotus leaf which covers the surface of the water in a tank remains without being soaked by water when water is sprinkled on it. Water simply moves on the surface of the leaf without wetting it. Again men who have eaten the required medicinal herb and who have practised the mystic spell which is the antidote of poison, remain uninjured even when they eat poisonous food. The fish which lives in the sea-water remains unaffected by the salt that is dissolved in water. In the same manner, those wise men who are known to be adepts in divine wisdom enjoy the worldly pleasures and yet remain unaffected by the worldly bondage. They are not affected by any evil. On the other hand they are cleansed of the evil of their past deeds by experiencing their fruits without commiting good or evil in consequence of their experience.[27]

In stanza forty five, the author gives two more illustrations to show that those who have the sacred fire of wisdom are not contaminated by the worldly things even if they happen to experience and deal with them.

The sun through its bundle of rays draws water both when it is mixed with sweet-smelling flowers or when it is found in low marshy places, but still it remains as pure as ever untouched by the flavour or smell or dirt mixed with water.[28] Again the sacrificial fire takes in sweet-smelling woods such as sandal wood, as well as poisonous leaves and pieces of woods.[29] It sends forth columns of smoke, revolves round the offerings and reduces them to ash. This is like a victorious king who surrounds the enemy's army and crushes it lifting up his banner of victory. Just like the sun and the holy fire, men of wisdom remain untouched while

experiencing the worldly things as a result of their past deeds, merits or demerits.

In the next verse, the author discloses the difference in the attitudes of ordinary men who are bound by the moral laws of life and of men of wisdom who transcend the clutches of the moral laws of life. Ordinary men have to undergo the vicious cycle of birth and death whereas men of divine wisdom transcend the ethical laws that bind secular men and get release from the cycle of birth and death. When a grand sacrifice is celebrated, there is the agent of the sacrifice who wishes to wear the garland of victory and enjoy the fruits of the sacrifice His attitude towards the sacrificial ritual may be compared to the mental attitude of men who are immersed in the ocean of life and are toossed over by the rolling waves of desire towards residence, enjoyment and gold. There are others including the head priest who conduct the sacrificial rituals as prescribed in the Scripture. But they do not covet to enjoy the fruits of the sacrifice. Nor do they think that they themselves do the sacrifice. This detached attitude characterises men of wisdom in all their acts of commission and omission which they are conscious, were being done under the influence of God's grace.

Another example is also cited to illustrate the mental attitude of released souls while they are acting in the world as per God's ordainment. The glorious Sun has its course through the heaven unmindful of men who welcome him or dislike his appearance. Virtuous men and men of riches welcome day time and Sun rise.[30] But thieves and sinners wish to have darkness and darkness alone for their activities, dislike day time or sun-rise. In the same manner, men of wisdom are unmindful of the consequences, but do God-ordained duties whether they are destined to enjoy married life or to lead an ascetic life. Men of wisdom are described as adepts in the art of wisdom. Their married life is described as being aimed at with the arrows sped through the bow of sugarcane held in the hands of cupid, the god of love.

In stanza forty seven the author gives a beautiful description of the cremation ground and says that men of wisdom will be very anxious to get rid of their body and enjoy the supreme bliss which transcends word and thought. To wise men body is a burden. So long as they are attached to the body, they feel that they are actually carrying a dead body in order to earn wages. The cremation ground is full of terrible sounds and sights. The seeds of **Vākai** incessantly burst out and make the noise produced by the ceremonial drum beaten while carrying the dead body to its destination. Solitary birds like the owl produce ugly sounds. The devil dances on the ground carrying a detached hand of the dead body which is in fire. This seems like a lamp carried by the devil.[31]

Here we may be led to think that the supreme bliss is experienced only after the wise man leaves his body. In this we may see a contrast between the conception of blissful experience which is had by saints like Appar and Sambandhar even when they are clothed in the perishable body. As a matter of fact, Appar desires to have more of human births if only he could be allowed to see the blissful cosmic dance of Lord Šiva which inspires him to reach the blissful state of beatitude at the very sight of the dance.[32] But the author makes it clear that men of spiritual wisdom enjoy supreme bliss even while they are in the human body.

In the next stanza, the author gives some more details with respect to the inner attitude of men of spiritual wisdom Those who practise incessantly spiritual wisdom, appear by their external practice neat and clean like the shining body of the cobra that has cast off its scaly skin. But so far as the contents of the deeds which are to produce future birth to them, they have none. The spherical fruit of the tree which is called **Viḷa** in Tamil (**Viḷangāy**) when affected by a disease known as elephant, will have nothing inside, though for all appearance it will be, as good as any other fruit having its full complement of their contents. Men of spiritual wisdom due to the practice of transcendental wisdom,

are exactly like the fruit affected by the disease. But they have traces of the deeds while they are in the body. The potter places a lump of clay at the centre of his horizontal wheel and with a stick makes the wheel go round and round In the meanwhile he will shape the clay into a beautiful pot. When the pot is completed he will not take care to stop the circular motion of the wheel. Therefore when he goes away the wheel out of inertia will make a few more rounds and ultimately stands still. But the last motion will not enable any body to produce a new pot.

Again when a certain quantity of asafoetida is placed in a small bottle and is completely made use of for cooking purposes, the empty bottle will continue to give out odour. But that odour will not be useful for cooking purposes. In the same way, men of spiritual wisdom will act like those who are impelled by their past deeds owing to the traces of them. But their actions will not mature in future merits and demerits and cause new births. Thus in this respect they have only the traces of their past **karma** alone, even like the motion of wheel after it is made use of and the odour that lingers in the bottle. But these men of wisdom have got the greatest of the possessions, in their heart of hearts, which is exposed to the shower of divine grace, they enjoy perfect bliss.

In stanza forty nine the author concludes the **topic** of the release of karma which he commences from stanza thirty one, by relating the effects of teaching spiritual wisdom to the undeserved and the deserving disciples. A snake as well as a cow quench their thirst by drinking cool, crystal clear water. In the first case, the same water produces poison, which is the cause for many a misery. In the second case it produces nectar like milk. People dread the snake, but adore and worship the cow.[33] The same is the case with the undeserving and deserving disciples. The undeserving disciple will grow egoistic when he receives the spiritual instructions and will practise deceit with ordinary people with his cunning. He will also bring harm to his spiritual master. The deserving disciple with the spiritual wisdom communicated to him, will lift himself up and by his noble and generous example will do

good to the society. He will also be adored and worshipped by the people and he will bring honour and greatness to his master Therefore men who have the responsibility of preserving and spreading the ancient spiritual wisdom, should use discrimination in the choice of their disciples.

One may wonder why the author should devote so many stanzas for the release of a person from **karma**, while he deals with the release of **māyā** and that of **āṇava** each in a single stanza. It seems that the author attaches more importance to the freedom from **karma** than freedom from other things. Because the other freedoms naturally follow when a man has the requisite inner attitude to be free from **karma**. Also **karma** is considered to be the main bondage by almost all the Indian schools of thought.

The author deals with freeing oneself from the bondage of **māyā** in verse fifty. **Māyā** binds the soul in the form of the gross body, its organs, the environment and things of worldly experience. The realisation that these things are not the real self is the way of getting rid of them and freeing oneself from the consequential troubles and worries. Since all the four products mainly depend on the gross body, it is enough that one realises his own conscious self as something different from the gross body. When a person analyses the constituents of the body, he can find that it is only an accumulation of bones. It is food for birds; it is a thing tied up with the nervous system; it is the place of wrinkles; it is the sea of despicable flesh; it is the cause for all sorrows; it is a bag containing intestine; it is a source of perspiration; it is a collection of muscles; it is the rearing mother of desire; it is the wet mud of brain matter; it is a collection of excreta; it is the food for dogs; it is a bundle of sponge like things; its greatness consists in its fat and is full of wounds; it is a series of cruel actions and is a concentration of anger; it is a house smoothened by fat where likes and dislikes reside; it is a fence of skin and is the stronghold of wrongs; it is the food for fire as well as jackals; it is the room for the disease of birth and is subject to old age and grey hair; it is a cloud that drizzles dirt and is filled with the falling teeth;

it is the fort of worms and is an ugly sight; it is the forest where the elephants of senses roam about; it is the ant hill where the snake of cunningness hides; it is the stream of foam and is the home of the three cardinal humours of **choler**, bile and phlegm. The author personifies choler as an elephant tied to the pillar of body, bile is personified as an enemy residing within a fort, phlegm is personified as a torrent rushing down from the hill of the body. It is the home of lust, worry, fear, envy, egoism, evil, sin and partiality. In short it has unfurled banner of death. The disciple in his ignorance thinks that such an organism is his own self. The conscious self cannot be heir to such undersirable and ugly qualities. Therefore he should discriminate himself from the gross body and all the elements gross and subtle, which form its constituents. This discriminate wisdom will enable him to be free from the clutches of **māyā**.[34]

The author in stanza fifty one gives a recipe for getting rid of the spiritual darkness namely **āṇava**. The disciple sees birth and death, growth and old age to the body. He asks the master if these things are to be attributed to the intelligent self itself.

The master replies that inasmuch as the intelligent self is not the insentient thing, these changes cannot be attributed to the intelligent self.[35] They are only the attributes of the insentient body with which the self is associated. But while the self is attached to the body, of the three elements of bondage, **māyā** binds the self to the fruits of **karma**. The deeds manifest in the form of the experience of pleasure and pain The spiritual darkness is the chief agent to make the self enjoy the fruits of **karma** with individuation[36]. The release from **māyā** comes to a person with the discriminative wisdom which has been prescribed already. **Karma** does not end with giving its fruits, but continues to flourish in a vicious circle. Therefore the circle should be broken by the practice of equanimity towards the worldly experience i.e., one should experience pleasure or pain resulting from previous **karma** without desire or hatred towards others i.e., with a neutral attitude. This is the way of getting release from the bondage of

karma. By knowing God, the disciple should root out the spiritual darkness. Therefore the master instructs the disciple to seek the identity with the inner presence even while he is enchained to the body with full love which removes the traces of lingering **karma**.

The commentator Sivajñana Munivar in his commentary on Śivajñana Siddhiyār quotes the lines **'pandam bhōgam bhōganiruttalum vandadu māyai vinai malatu'** in stanza eighty five of the second sutra in Śivajñana Siddhiyār and gives its explanation.[37] Śivajñana Siddhiyār compares **māyā** to bran, **karma** to sprout, and **āṇava** to husk. He also points out that the effect of worldly experience has for its material cause the bond of deeds, for the instrumental cause the bond of **māyā** and for the efficient cause the bond of spiritual darkness.

In stanza fifty two the author removes a doubt that may arise in the minds of people. The preceptor commenced his instruction by saying that the three categories, God, soul and bondage are eternal. In the end he says that the soul should get rid of its bondage to have identity with God and enjoy supreme bliss. Does it not involve contradiction in his own utterance and inconsistency in the instruction? The preceptor replies that his statement that the three categories are eternal, will stand firm and at the same time the bondage has no power to reach men of spiritual wisdom. Fire which can consume mountain like tree when held in the tender palm of a magician well versed in the spell of controlling fire, can do no harm to him.[38] Copper which is inseparable with verdigris becomes pure gold when the mystic chemical is added to it and melted.[39] The snake's poison that has spread through the bodily system is eliminated by the mental utterance of the connected magic spell.[40] Muddy water when mixed with the seed of the tree called **tēṟṟa** becomes clear, the mud and the seed settling down to the base of the water column.[41] In the same manner bondage loses its potency in the presence of a man of spiritual wisdom. It does not affect him in the least. Hence there is neither contradiction nor inconsistency in the instruction given.

Chapter - 5

GOD (PATI)

After explaining right knowledge (**samyag jñānā**), right insight (**samyag darśana**), the nature of bonds and the way of getting release from bonds, the author takes up the subject of the Supreme Being in stanza fifty three. The disciple weaves a sweet garland of praises for the feet of his master and says that the master has frightened and driven away the enemy of birth from his disciples even if they were willing to accommodate it. But he wishes to know what the ultimate refuge for him is. The master replies that the only refuge for all including the master is the feet of the omnipresent Lord who wears the crescent moon on His fire-like matted hair.[1] The master is the lord of the consort of Supreme Bliss. He is also the lord of learning. He is the lord of asceticism that subdues the sense organs like the Goddess of Victory. The master is a model for renunciation and is charitable in enabling the erring men to cross the stream of birth. He is described to be gracious, yet he is a warrior who will kill the enemy namely the spiritual darkness i.e., the inseparable companion from very old times causing the cycle of births in its four aspects, the aspects being birth from eggs, womb, dirt or perspiration and roots, seeds etc. Generally it is held that separation of a companion, even though he appears to be a fearful devil, is painful.[2] But the master with his warlike qualities separates the individual selves from their companionship of the spiritual darkness. In this

respect, he may be described as being heartless. In fact the master's feet are lotus-like or we may say that the lotus has performed penance by standing on one leg, the stalk for a long time to get the beauty and shining from the master's feet.[3]

In stanza fifty four, the author describes how the disciple approaches the master with appropriate manners and qualities and how the teacher prepares him by his thought-force to receive the spiritual instruction which he is to impart.

This preparation or intuiting the inner eye in the disciple with attendant formal rites either externally or internally is called in the *śivāgamās* **jñāna dīkṣā**. External rites are called **kriyāvati** and internal rites i.e., rites performed mentally by the spiritual master are called **jñānavati**. These are explained in detail in **Śivajñānā Siddhiyār**, eighth **sūtra** and **Śivajñāna Pāḍiyam** in the introductory chapter.[4]

The disciple wishes long life for his master. His master has completely overcome the instinct of lust, the origin of which goes back to the past and is found in all the grades of life. He has also shed the traces of anger from his heart and his heart is overflowing with the milk of mercy for all beings. The disciple loses his individuality, sheds tears of affection, and his body is covered with erection of hairs and says that he has been given instruction on his self and on the bondage. He has yet to learn about the lord who is the eternal refuge of all beings. He has learnt from the master that the body is as impermanent as the flame of a lamp placed in open air.[5] So if he lost his body without the spiritual instruction concerning God, he would not attain salvation and the bondage of deeds which appear to be removed will certainly hold him back. Along with the past **karma** the vicious circle of birth and death will recoil on him. The earnest request on the part of the disciple to the master who is an embodiment of love and compassion, was something like sprinkling of water contained in the footprint of deer over the surface of the ocean in order to purify it.[6] So saying he prostrated before the master with the name of **Śiva on his tongue.**

The master looked at him and was greatly moved. As per the scriptural requirements identifying himself with the inner presence, he cast his freeing illuminating look at the disciple from head to the foot.[7] At this the disciple had a new vision which is the eye of wisdom Three similies are given in the stanza to illustrate the emergence of the inner vision in the heart of the disciple at the divine look of the master at the disciple. It was like filling up of pure water in a mouthless pot by immersing it in water. It was also like the emerging of the young tortoise from out of the shell in which it was laid by the mere thinking of the parent tortoise. The third illustration is the appearance of fire from the sun at the presence of the convex lens.[8] After intuiting the vision of God, who transcends even the fourth state of consciousness called **turīya**, the master began his harmonious and sweet instruction to the disciple who had received his grace.

The author in stanza fifty five gives the characteristics of the Supreme Being as conceived in the *Śaiva* Siddhānta Philosophy by mentioning the names uttered by the scriptures to indicate Lord Śiva. This is the instruction imparted to the disciple with respect to God's nature.

Godhead is personified in the name and form of Śiva whose feet and head were beyond the reach of the lotus-eyed Viṣnu and the creator who resides in lotus.[9] If we mention the characteristics of such a lord, He is the Superhuman Being transcending the thirty six evolutes of māyā.[10] The evolutes are enumerated from earth to **Nāda**. He is omnipresent, devoid of any colour or dirt (bondage). He is beyond the reaches of the senses and matchless.[11] As He has no individuation **(ahankāra)**, He is free from any kind of birth.[12] He is nameless.[13] He is the master of all and is free from any suffering. He is the principle of Time from which Time proceeds.[14] He is imponderable. He has neither end, nor beginning nor middle.[15] He is the Supreme Being. He has no anxiety, is free from anger, attachment, fear, partition, trembling movement.[16] He is eternal conferring salvation on all, pure and independent.[17] He transcends the states of bondage and

freedom.[18] As He has no mental faculty, He is free from pleasure and pain.[19] He is omniscient without the necessity of learning.[20] He has neither friends to love nor enemies to hate. He has no superior to Him. He cannot be reached even by the souls that have attained the conscious state of **turīya**.[21] When compared to His all embracing greatness, even the magnificent solar systems reduce themselves to infinitesimal (atoms) and when compared to His subtle state even the infinitesimal will attain the gross state of solar systems. Such is His exhaustless greatness[22] The six means of knowledge perception, inference, verbal testimony, presumption, analogy and non-existence are considered to be the ship to cross the ocean of scriptures and reach the shore of their final end. God transcends even these means.[23] Men well-versed in the import of literature name Him as Śiva.

According to Saiva Siddhānta, God is both transcendent and immanent. God's transcendence has been depicted in stanza fifty five. In stanza fifty six, the author reverts to depicting the immanence of such a God who is transcendent. God is inseparable from the world as well as the individual selves. He is both in and out of all the things whether sentient or insentient. His immanence in things other than He can be illustrated only by means of examples such as follows: He is like brightness of a gem, the coolness in the moon's light, fire in the wood,[24] ghee in the milk of a cow, the sweet taste in a fruit, the individual self in the physical body,[25] the meaning in the word that denotes it, oil in the sesame seed, fragrance in a flower.[26] We can describe His pervasiveness in the world as well as selves only through such similies. Though God identifies Himself with every other thing, yet He remains pure untouched by the impurity and the mutability of things.[27] This transcendent nature of God may be compared to the pure shinning nature of a glass crystal whose colour partakes of every shade of the colour of the adjoining things while yet remaining untouched by them.[28] After hearing this description of God, the disciple is at a loss to conceive of God and so entreats the master who is well-versed in the scriptures of Śaivāgamas.

While describing the relationship between God on the one hand and the world and the souls on the other, **Jñānāmṛtam** gives examples of two things which are found to have inseparable togetherness. It also says that God in one sense may be called the other entities and the other entities may be called God Himself. But the distinction which **Meykaṇḍār** makes between the relationship of **advaita** and that of **tadātmya** is not made out either explicitly or implicitly.[29] According to Meykaṇḍār, the world and God are two different entities. But by God's mingling with the world, the two appear as one. Thus the relationship between two different things which make them appear as one is **advaita.** He also uses the term **'uḍanādal'** meaning togetherness which is found to have been used by Tirujñana Sambhandhar in the first instance, later on followed by Sundarar.[30] This term indicates the causative sense. The world acts and God causes it to act. Whenever one thing is caused to act by another thing, they are inseparably together. For example, when we write with a pen, the pen is held by the fingers which cause its writing. Similarly a particular thing may act in such a way as to be conceived of as being two. For example a thing and its parts and a thing and its qualities though one, yet are conceived to be two. The relationship between the two things which are factually two aspects of one thing is called **tādātmya.** This difference is called potential difference, **svagata bheda.**

Stanza fifty seven gives a proof for the existence of God. The proof is the process of positive concomitant inference. It is as follows : the evolutes etc , and the visible things hill etc., which go to constitute this seen universe are effects. So they should have an intelligent agent for their manifestation. In other words this seen universe has an intelligent agent, for it is a product.[31] Every product has an agent for its manifestation from its material cause as in the case of a mud pot. Now the author takes up the possible objections that may be raised against this argument.

The first objection is as follows : a man who has seen a mud pot and its maker at one place sees the product namely the

mud pot alone at another place. His knowledge of concomitance between the agent and the product induces him to infer the existence of the agent in the case of the mud pot. But in the case of the universe we have not seen the creator and the universe at the first instance so that when another universe is seen without the appearance of the creator, we may infer the existence of the creator. So how are we to make sure that the inferential process will take place and bring the valid knowledge of the existence of God to the observer.[32]

For this the author's reply is as follows: a man sees a small column of smoke and its concomitant fire in his kitchen and other approchable places. Then on a particular occasion, he sees a huge column of smoke at the distant top of a hill. Naturally he infers that there should be a huge fire on the invisible side of the hill. Here there is a lot of difference between the quantities of smoke seen in the kitchen and on the hill. Inspite of difference between the quantities of smoke, the inference takes place based on the general element that is common to both the cases. The common element is that the smoke is always the effect of fire. So the smoke is always co-existent with its cause. If one accepts this common principle, then he relies on inference. If he refuses to believe in the existence of huge fire on the hill, simply because there is difference between the quantities of smoke, then he is a believer in perception alone.[33] He does not take into consideration the case of inference. In the same manner wherever there is a product, it is always co-existent with the material cause, the instrumental cause and the agent, the efficient cause. On this generality if the universe is known to be a product which it is because of its forms and names, it should have its efficient cause and that is God. For its material cause, it has already been said as **māyā**. It should be noticed from other sources of the same school of thought that the consciousness-force for the Supreme Being which is termed **cit śakti** is the instrumental cause and the merits and demerits accrued to the souls are also the instrumental causes subordinate to **cit-śakti**.

Another question arises here. Since ether forms part of the universe, it is asked whether ether too can be taken as a product. The author proves it to be a product on two counts.[34] One is that it has parts in it Whatever has got parts which can be separated in it, is a product as in the case of a mud pot or a piece of cloth. Another count is that even as earth which has smell as its quality is a product, so also ether is a product inasmuch as it has for its quality, the sound. Here to be more scientific, sound means the electro magnetic waves which traverses through ether. Finally the master impresses on the disciple that whatever has its origin, will also have its end and all those things that have ends, should be considered to be things created or made. Since this universe has form, it is a product and the product should have been produced by a creator.

In stanza fifty eight the author continues to give another inferential argument to prove the existence of God. This universe should be moved by an intelligent principle, for it is insentient and exhibits movement of evolution and involution. Whatever is insentient and at the same time possesses motion is always moved by an intelligent principle as in the case of a chariot.[35] Also whatever is not actuated by an intelligent being and is insentient, is devoid of motion as in the case of a book lying on the table. Thus the existence of God is established by an inference which has both positive and negative concomitance. Some objections are raised while propounding this kind of inference. They are given and met with as follows :

It may be said that even insentient things possess the power of motion, for example, cow's milk enables the calf to grow. Also magnet which is insentient attracts iron filings. In the first case, milk is produced only from the udder of a live cow. No one can expect a dead cow to produce milk which will bring up the calf.[36] Again even in the case of magnet and the iron filings, there should be an intelligent agent to bring the filings within the magnetic field so that they may be attracted. Otherwise the filings will not move towards the magnet.[37] So it is clear that insentient

things do not move nor do they cause motion unless they are attended to by an intelligent being. Hence the original proposition stands.

This argument necessarily leads to another question. The universe consists of sentient beings as well i.e., the individual selves. They are intelligent. So it may be argued that the process of evolution and involution found in the insentient part of the universe may be induced by the individual selves themselves. But this argument fails to take into consideration the nature of the individual self. Though the selves are sentient, yet they cannot behave like intelligent beings unless they are provided with the psycho-physical organism which we call body. So they themselves require some other intelligent being in order to provide them with the requisite body in order that they may manifest their cognitive potency.[38] So that self-conscious being which makes the insentient universe undergo changes and also provides the individual selves with the requisite body is the Supreme Being of pure consciousness which is not the universe.

Another question crops up. Philosophers believe in the released souls. They also conceive of the released souls as having omniscience like the Supreme Being. So one of these released souls may perform the cosmic functions which are attributed to the Supreme Being. In order to refute this fallacious argument the author resorts to a question. The question is whether such a released soul is ever released or was released at a point of time in the course of evolution. If it is answered that it is ever released i.e., it was **anādhi mukta**, then it is the same thing advanced by the master. **Anādhi mukta** is the Supreme Being Himself.[39] If on the other hand that soul got release at a particular point of time, then that soul must have resorted to the help of another released soul, which had got its release prior to it. This will lead to endless regress and ultimately it lands the disciple on the conclusion that it was the Supreme Being that was responsible for the release fo any of the individual self.[40]

In stanza fifty nine, the author in a brief statement gives an argument for the existence of the Supreme Being. All the things that are known, are insentient and are subject to changes. So there should be one conscious entity to administer this change in the seen universe and that entity itself should be changeless. That immutable conscious pre-cosmic entity is the Supreme Being.[41]

The author in verse sixty establishes that the Supreme Being causes the evolution of the world with its consciousness Force alone and that it requires no physical, mental or any other kind of organism to be instrumental to its actions. Incidentally the stanza indirectly gives the information that the Supreme Being causes cosmic functions directly on the cosmic substance which is called **Bindhu** or pure **māyā**. Pure **māyā** is considered to be free from **karma** and spiritual darkness. So its effects will bring pure happiness alone. In contrast to the pure **māyā**, impure **māyā** which is termed as **mohini**, is mixed with the spiritual darkness and **karma**. So its products will cause both pleasure and pain.

Now it is said that the pure **māyā** is insentient, it requires an agent for its functions and that agent is the Supreme Being. Now the question is as all the agents are subject to change and mutability, the Supreme Being which actuates the material cause of the universe, should also undergo change and variation. The question is answered in the following manner.

Among the agents there are two kinds. The first is the agency which acts through the power of will. The second is the agency which acts through the power of organism [42] It is only the agents that act through the power of organism that are subject to change and mutability. Further their actions are also limited The potmaker and others belong to this category. But God, the Supreme Being acts through His will power i. e., His consciousness Force. His power is limitlese and He is not subject to change or mutability. Now a question may be asked whether a being which has no body can perform any function at all.

It may be answered in the following manner It is accepted that the physical body is actuated by the soul which has no form. So there can be no objection to conceiving of a formless agent giving form to gross things. If this argument is not accepted, then it will lead to endless regress. To perform action on gross things an agent requires an organism with which he will function. Now to provide Him with an organism another agent with organism of course should be assumed. In this way it will lead to infinite regress. So it is axiomatic to presume that formless being can function freely and without any limit on insentient things. This is the faultless conclusion arrived at by great men learned in the scriptures.

In stanza sixty one, the author asserts that the omnipresent Lord can be seen only by those who are gifted with the eye of grace.[43] There are endless layers of worlds under the earth as well as above it. The Supreme Lord has the universe for His body. The above mentioned innumerable worlds and time itself which acts as being present, past and future, form part of His body. One may wonder why such a Lord is not comprehended by men. The proper answer is that the Lord though omnipresent yet transcends the human comprehension, otherwise He should become as changing as any other thing which is comprehended by the living beings. Now the question arises whether such a Lord is not apprehended at all by any one. If the question is answered in the affirmative, the answer leads to the conclusion that such a Lord is non-existent.[44] But scriptures and Godmen assert His existence. So the conclusion is that the Lord can be realized only by those who have the eye of grace or supra normal consciousness (**jñāna niṣ***tā*). The Lord is self-luminous and is as bright as the sun. The sun can be seen only by those who have eyes. A blind man can not see the sun which is luminous and all-pervasive.[45] Similarly men who are not gifted with supra normal consciousness cannot perceive God, but can only infer Him from the nature of the universe.

This truth can be illustrated by another example. Persons who are possessed behave in an extraordinary manner. From the

extraordinary behaviour of the person, we infer that he or she is possessed by some extraneous spirit. But all the same one cannot see the spirt.[46] The master asks the disciple to concentrate his attention and understand the truth about God, the ultimate cause of the world. It is to be observed that so far as the commentary is concerned, there seems to have crept in some kind of misunderstanding with respect to the proof adopted in this stanza by the author. One version is that it is an inference admitting of negative concomitance (**vyatireka vyāpti**) alone. But there is a footnote which conveys the very opposite view that it is an inference admitting of positive concomitance (**kevala anvayi**) alone. But the meaning of the stanza can be given in the form of an inference admitting of both positive and negative concomitance in the following manner.

God cannot be perceived without the eye of grace — Proposition
as He is changeless — ground

Whatever is changelss cannot be seen without the eye of grace, e.g., the ultimate material cause called **māyā**.

Example showing the co existence of the ground and the conclusion.

Whatever is perceived by ordinary senses is subject to change as a mud pot.

Example showing the co-absence of the conclusion and the ground.

So the inference is positive and negative (**anvaya** and **vyatireka**).

In stanza sixty two, the author expresses the idea that God though without form, performs the cosmic functions with His consciousness-Force. The disciple reminds the master that there might arise a strong objection to God being the agent of the cosmic functions without possessing any physical form which negates any organ which might prove to be instrumental. The master accepts the objection and gives a reasonable answer.

The principle of time has no form. But still it does not fail to produce its effects in the form of origination, sustenance and involution at the proper moments. The whole universe seems to function in accordance with the conditions provided by time. In the same manner God who is formless performs the five cosmic functions with His Will-Power.[47]

A further objection is pointed out by the disciple. It is that Will Power cannot produce any action in the form of movement The master overcomes this objection saying that God executes His action by His Will Power even as the Yogins. Yogins are adepts in the knowledge and practice of occult science and they are able to cause wonderful actions by their mere Will Power.[48] God is the adept of adepts. So He can cause wonderful movement with His Will Power alone. Then the question arises whether God is motivated in His actions by desire and aversion, even as the Yogins are found to be. The master gives the illustration of the magnet that attracts towards it iron filings by its very nature without being motivated by either desire or aversion.[49] Now the objection takes another form. Whereas the iron filings are imparted with the same kind of motivation in one particular direction, the universe is seen to possess infinite kinds of actions in an infinite variety of ways. So the example of a magnet cannot settle the question. The master introduces the element of **karma** that is at the bottom of the variety of actions. The disciple asks whether **karma** was not sufficient without the assumption of the existence of the Lord for making the cosmic functions intelligible. The master recaptulates the whole thing and gives the conclusion in the following manner.

The seen universe is insentient and is a product of *Māyā*. *Māyā* the material cause of the universe is also insentient. But it produces various kinds of products in accordance with the deeds performed by the souls which for their action require the help of some other intelligent being which is pure consciousness and which possesses independent knowledge. The deeds themselves are insentient and they cannot act independently of a conscious being. So the independent and conscious Being which creates, sustains

and involves the universe from the material cause in accordance with the deeds performed by the individual selves is the Supreme Being which is the changeless Reality and is Consciousness-Bliss.

The master cites the scriptural evidence that the Supreme Being though formless takes up forms of three kinds which are formless, formless-form and form respectively. When the Supreme Being takes hold of these three forms independently in order to advance the universe in its activity, He is respectively called **Sāntan, Sadāsivan** and **Mahesan** by the supreme Āgamas.[50]

In stanza sixty three, the author states that God is changeless and immutable inspite of His action on the universe which takes many forms. The Sun makes flowers blossom in his presence. At the same time it also makes such flowers as are prone to fade and close, fade, wither and close. But still we know there is no reaction on the Sun from these various acts.[51] Similarly God effects the threefold or fivefold cosmic functions without undergoing any change on His part.[52] These things He does with His consciousnee-Force or Potency. Again His Potency is one only even though the effects produced by It on the universe are manifold. This may be illustrated by the fact that the heat of the Sun being one makes wet mud harden and the wax melt.

The inherent nature of God's potency may be given as follows: It is incomparable and luminous, all-pervasive, immutable and changeless, ever-lasting, unprevented by any power, great and radiating, formless and is free from the defects of desire and aversion. The relative characteristics (**taṭastha lakṣaṇa**) of God's potency may be described as being at the root of all changes that take place in the pure **māyā** which is represented as the five **kalās** which are described as being similar to the five elements. It is also responsible for the four kinds of articulation namely **vaikarī, madhyama, paśyantī** and **parā** or **sūkṣma.** The action of God's potency on **śuddha māyā** may be compared to the action of the full moon on the ocean. At the rise of the full moon waters in the ocean rise and bulge out, giving out roaring waves

which appear to reach the heaven. In the same manner, the presence of the Lord and His Will Power causes the evolution of both sound and evolutes from pure *māyā*.[53] The sound has been expressed as the four kinds of articulation and the evolutes are enumerated as **nāda**, **bindu**, **sādākya**, **Īśvara** and **śuddha vidyā**. These are the evolutes to stimulate the evolutes of the lower layers of *māyā*. God's potency in its aspect of possessing the relative characteristics is called **tirodhāna śakti**. It works through the spiritual darkness namely **āṇava mala**. So in a way it binds the soul and makes it undergo certain disciplines which are necessary for the ultimate release of the soul.

Though this potency of God is one, it is conceived in its three aspects, the conative, volitional and cognitive ones. The conative aspect (**icchā śakti**) may be compared to the Sun's heat energy which though one effects hardness in the lump of wed mud and melting in the case of wax. Really there is no motive on the part of the Sun either to harden the mud or to melt the wax. In the same manner God's conative potency has neither desire nor aversion towards the soul; but produces pleasing or painful effects on them in accordance with their deserts.[54]

The volitional aspect of God's potency works on the universe similar to the actions of insentient things that are reported to act as discriminative agencies. The mythological tree of kalpaka satisfies the desire of the persons who approach it. There is also a gem called **cintāmaṇi** which is considered to possess powers of granting the wishes of a person who happens to possess it. Thus God effects changes in the world without doing any action on His part. The cognitive aspect of God is revealed in the grant of worldly pleasures or beatitude for the deserving souls.

The printed commentary of this stanza does not seem to convey the meaning intended by the author. By a general apprehension of the whole stanza, we may understand that it intends to convey the meaning as expressed above. Some people think that the author considers pure **māyā** as being the volitional

potency of God. From the examples given of the tree and gem which are insentient, it is felt that this wrong construction on the concept being attributed to the author is not warranted.

Stanza sixtyfour is by far the best expression that the author can give to bring out his concept of the relationship between the Supreme Being and His creation namely the individual selves and the other accessories. The existence and activities of the souls and their belongings are dependent on the existence of the Supreme Being. But we cannot assert that the Supreme Being is the material cause of the souls or their belongings. Nor does God assume the egoism that it is He that causes the manifestation and the function of other beings. Thus God is the non-causing cause of the universe.[55] He is experienced by those who with their scriptural learning and practice transcend the stages of ideation and secular thinking as consciousness bliss which is as inseparable from their consciousness as the sweet smell of the sandal wood is from the sandal wood itself[56] The immutable God being the cosmic cause is illustrated by five examples. They are water and living beings in the water, ether and other four elements, the Sun and the earthly beings actuated by it, the tree and its cool and sweet-smelling shade and the magnet and the iron filings.

The beings that live in water are not water, but they owe their existence and their very life to the water. They cannot be said to the products of water. Also it is the water that is useful to the living being, not the living beings to water. Even though water is the very refuge of its residence, it does not think it is offering refuge to them.[57] Such is the relationship between the souls and God.

Ether pervades through the other four elements namely earth, water, fire and air; it also transcends them. It is the locus of those things and is also the cause for the manifestation. Thus ether is necessary for the other elements and at the same time is different from them. Such is the relationship between God and

the souls, for which He is necessary.[58] The Sun radiates its light and heat in its own way. But the light and heat enables the living beings on earth to awake from their slumber and go on their routine work. The Sun does not order living beings to be awake and active, but by his very existence and radiance, people on earth are on their activities. Similar is the activities of the souls with finite knowledge and action in the presence of the Infinite [59]

The cool shade of the tree is not the tree. The shade accompanied by the humming of the bee is not created by the tree inasmuch as it is concomitant with the rising sun above the tree with its branches Without the tree, we cannot have the shade. Similar is the refuge offered by God to the souls.[60] It seems by this simile the author intends to express the relationship between God and His light of grace.

The author does not stop with this illustration alone. He cites the case of a magnet which activates the iron filings, but the nature of the magnet, its field and the iron filings are such that the filings move in different direction towards the pole of the magnet. The magnet is God, its field is the consciousness Force of God, iron filings are the infinite souls with their limited power of Will, knowledge and action.[61] Even like the magnet the Supreme Being extends His force of grace and includes within His extension all the directions, the fourteen layers of the world and the innumerable systems of world with time and the individual selves and offers protection and refuge for them. But He does not feel egoistic that He is the refuge for all of them.

From the waxing eloquence of the author, we are made to understand that God cannot be the material cause of the universe by transformation (**pariṇāma**) like clay and its products, or by change of form (**vṛtti**) as cloth and the tent made of it or by transfiguration like the rope appearing as snake. But the author as per his scriptures insists that God with consciousness Force forms the influensing environment of His creation. This is expressed by the expression that God is **parama ādhāra nimitta**

kārana in Šaiva Siddhānta texts. They do not make use of the term **upādāna** with respect to God. The author desires to emphasise that the relationship between God and His creation is one of the influencing space and the things influenced occupying the space. This is both causal and non-causal.

Stanza sixty five deals with the question whether God possesses body or not. If He is said to be bodyless, He cannot be perceived; if on the other hand He is attributed with a body, He becomes one among the souls that are bound.[62] Thus the disciple poses the question. The master answers the question as follows : even without possessing any body, God can be known by inference. The souls that are bound, are being released from the bonds. Also when God is meditated on as per the instructions of the Scripture, the beneficial effects are a certainty. By these means God's existence and the efficacy of His gracious functions can be understood even as food poisioning is inferred from the symptom of the physical organism. So it is wrong to suppose that God will remain ununderstood unless He poesesses a body.[63]

Again even if He possesses a body, it need not be of the nature of ordinary bodies possessed by the souls. The body possessed by the souls are created from **māyā** which imposes spatio-temporal condition on their intelligence. But God chooses of His own accord His own gracious form so as to satisfy the ardent devotes and to guide them along right lines of understanding, concentration and meditation.[64] The material cause of the universe is pure partially and impure wherever it is contaminated with spiritual darkness. The pure material cause is called pure **māyā** or **bindhu**. The impure **māyā** is very often indicated by the term **māyā** or **mohini**. In order to provide ideals for human beings, God assumes three states in the pure **māyā**. The states are formless, formless-form and form respectively. The Sanskrit terms for these states are **laya, bhoga and adhikāra** respectively These are assumed by God in order to fulfil His desire to offer supreme bliss to the living beings, to bring enlightenment with His light of grace and to send the living beings into the active world. The

Lord has complete independence and supremacy in the region of pure **māyā**. Through His commandments, Anantesvara assumes the governership with respect to all functions confined to impure **māyā**.[65] Anantesvara has ultimated knowledge, blemishless organs and other free facilities at the instance of the supreme Lord who limits all His direct functions to the pure **māyā** alone. Lord Ananta acts as the governor who is appointed by the emperor. The governor though appointed by the emperor, enjoys and executes powers indistinguishable from those of the emperor.[66]

In stanza sixty six, the author answers the objection that Ananta though of pure body cannot perform the function of creation. He says that the supreme Being possesses him as His body and performs His creative act on the elements that are classed as impure. If it is said that Ananta has a physical body, his knowledge will be limited, for every organ of his body is shaped so as to perceive and act on the appropriate objects. So objects other than those that are intended cannot be contacted by the said organs.[67] But it may be said that the name Ananta (meaning endless) itself indicates that he possesses infinite power, the objector may reply that it can only mean that his knowledge may work with greater speed and will include a greater area than ordinary ones.[68] So it is unwaranted to suppose that He has omniscience. This may be refuted as follows: his physical body is the product of pure **māyā** and it is free from the limitations of **karma**. Also he is a released soul, so who can restrict his omniscience? The poison of a snake will certainly kill other persons but not the snake itself. In the same manner such remnants of bondage as Ananta has, has no power to limit his action or knowledge.[69] The tender creeper by itself is very small, but when it catches hold of the branches of a large tree, it embraces the whole tree. In the same manner Lord Ananta identifies himself with the all pervasive consciousness Force of the Supreme and finds himself everywhere to carry out his appointed function in the impure **māyā**.[70] It may also be noted that even as the floating seed moss (**kottai pāsi**) is not affected by water even though it is

always being dipped in it; so also Lord Ananta is not affected by his body.[71] Though his body is prone to destruction, which is brought out by time, yet it continues intact for a longer space of time even as those of the yogins whose existence on earth is prolonged by virtue of their prayerful and meditational powers. Like the lotus leaf which does not become wet by the contact of water, Ananta identifies himself with the Supreme Being and makes his body as pure as the gracious form of the Supreme Being. Lord Ananta has all knowledge even as an outstanding scholar who has mastered all the Scriptures. He has all kinds of powers even as the body of a yogin who has practised consuming mercury. This must be understood without doubt or error by the disciple. It should also be understood that Lord Ananta is omnipotent because of the strength of grace that supports him which may be compared to the robust strength which a patient gains by means of the medicinal herbs that are administered to him.[72] For all these reasons, it should be understood that Lord Ananta with the powers vested in him by the Supreme Being performs the five cosmic functions in the region of impure *māyā* without let or hindrance. This stanza abounds in analogies, some of which are not familiar to the present day students.

The purport of stanza sixty seven is that the supreme conciousness Bliss which God-men experience, is as inexpressible as the experience of pleasure enjoyed by two young couple in their solitary cohabitation[73] and as the dream dreamt by a dumb man who has lost both his organs of speech and hearing and who could understand the ideas from others only from their bodily gestures.[74] The author expresses the beauty and other qualities of the young couple in an inimitable way. The beloved's breast is comparable to the buds of a flower called **kōṅgu** and they are hidden by the various ornaments worn on them. Her eyes are expressive of beauty and are compared to the moving fish and the eyes of the deer. Her hair was dressed and was as beautiful as the dark clouds. Her breast exhibited change of colour indicating her love for the lover. She possessed a silvery tongue which uttered

speeches as sweet as the boiled sugar candy. In short her personality and bearing made the lover forget everything other than herself. With such a beautiful young beloved, the young man approaches alone to be attended only by the music of her ornamented saree and the singing of the bees. The womanly characteristics and the manly characteristics that are usually found in them take leave of them without their knowledge. Under such circumstances they become one and enjoy the highest pleasure that this earth can offer them. But this pleasing experience can never be described even by them. Similar is thc experience of Godmen who like warriors wear the armour of forbearance and the victory bell of the absence of egoism. They ride on the elephant of the emotions experiencing no fear in their loneliness. They wield the dagger of spiritual wisdom, control their senses drive away the inimical forces such as lust, anger, ignorance etc. They root out the **karma** of merits and demerits with their ideal of oneness with the transcendent Supreme. They enjoy the bliss of solitude which neither speech can describe nor thought can comprehend. This stanza expresses not only philosophy but exhibits superb poetical imagery as well. The apt expression of the various ideas conveyed has been chosen in such a way that the sound is matched and weded with the thoughts and feelings expressed.

Stanza sixty eight deals with the transcendental meditation through which alone the transcendental God is accessible. The disciple asks the master who is the very embodiment of virtue as follows. If God has form, it goes without saying that He can be meditated on. But the teacher says that God is formless. So He cannot be meditated on, nor can the human mind have any access to Him. The master gives the solution as follows :

God is free from bondage, is always existent. He transcends the material qualities **sattva, rājasa** and **tàmasa** and is formless.[76] His consciousness cannot be thought of to be knowledge or ignorance which we attribute to the awareness of the individual selves. He has neither contact nor separation from the things of the world,

through material evolutes such as senses, which we are familiar with in the case of the selves.[77] It means that His consciousness has direct contact with all the things of the universe and nothing can escape at any time from His all seeing power. He is free from the mental fancy or the states of consciousness or even the body as in the case of the selves. He has not got the faculties of the intellect and individuation which the self has. So God cannot be apprehended by the instruments of knowledge such as the sense organs and faculties.

Of the two means meditation and non-meditation, the disciple is to leave non-meditation, which lands him in difficulties and resort to meditation which is transcendental. Here the author means that the disciple should realize himself as apart from all things that are seen or objectified and should catch hold of the Supreme bliss in which form God arises in his own self. This is called **ananya bhāvana**. i.e., the meditation through the grand expressions of the holy scriptures which distils into the form, 'He I am' (**soham**). God has neither cause nor time to limit His function. He neither contacts the thing nor is away from them. He has neither body nor is body-less. He has no change, but takes different forms to suit His devotees. He has neither desire nor a thing to lean on. How can we say that such an entity cannot be meditated on? If it be asked why the Scriptures describe Him as transcending meditation, the reply is that He is incomprehensible in the manner in which ordinary things are comprehended by the human mind. So long as the self is attached to the bondage, God is incomprehensible and cannot be meditated on; once when the self is emancipated, it gets the supreme vision which comprehends the true nature of God, consciousness-Bliss.

In stanza sixty nine, the author explains the indications of the maturity of the soul to receive God's light of grace. The disciple poses the question as to why should not all the souls be benefited by the consciousness-Force which is ever present within them and get release simultaneously.[78] The disciple further assumes that the master's answer will be that the consciousness

Force will be effective in the case of the peculiarly wise souls and further asks that if that be the answer, the effect of the consciousness Force will become a doubtful one. The master indicates that the question was unwarranted, but still he would answer the question.

The self is ever-lasting but owing to its association with the physical body and its separation, men speak of birth and death of the soul. Similar is the case when we say that God removes the spiritual darkness with the soul. These are courtesy usages. He says that unless the deeds of the soul become equally balanced (in their mental attitude), it is not possible to have the fall of God's grace (**Śakti nipāta**). He explains the derivation and meaning of the term **'niāpta'**. It means forceful fall. When something forcefully falls beside a man who is unaware, he suddenly becomes frightened and goes away from the place. In the same manner at the incident of equanimity concerining merits and demerits, the force of God's light of grace becomes perceptible to the soul and he realises the dangerous situation in which he is placed with his friends and relations. So he leaves their company and approaches a master of divine wisdom.[79] The master administers to him what is conventionally called **dīkṣa** and imparts spiritual wisdom to him.[80] In standard works-**dīkṣā** is explained as follows. **Dī** means to give, **kṣā** means to destroy. The word means destroying the cause for ignorance and giving spiritual wisdom.

In stanza seventy the author points out the importance of the initiation or intuition that is administered by the Lord in the form of a spiritual preceptor. The disciple asks the master who is the very personification of the ocean of scriptural wisdom, how both wisdom and ignorance co-exist? The master has said that the cause for life here is ignorance or want of wisdom and that the cause for release and enternal bliss is spiritual wisdom.[81] Spiritual wisdom and ignorance are opposite things like light and shade. But since the individual self is found in bondage and after a time attains release from bondage, one should understand

that the soul is the locus for both ignorance and wisdom. How could this incompatibility be solved? This is the question worrying the mind of the disciple. The master answers by citing the example of firewood in which fire is hidden, Fire is something which can reduce the wood to ashes. But before the point of ignition it resides in the wood and is as gentle and tame as a lamb. But once when it is raised to the ignition point by means of frictional force, fire manifests itself, comes out of the wood and envelops it and destroys the gross form.[82] So also at the gracious action of the spiritual master, the spiritual wisdom which is inherent in the soul, shines out and destroys all ignorance leading the soul to the state of ever-lasting consciousness-Bliss.

The classification of **pāsa jñāna, paśu jñāna** and **pati jñāna** which is found in **Śivajñāna Bodham** and Sivajñāna Siddhi is not explicitly found in this work. When the question, how the transcendental can become experiential is posed, the work seems to answer that the graciousness Force of the Lord will be felt by the individual self at a certain point in the progress of its life when it gets equanimity of pleasing and painful experiences or in other words when the two kinds of deeds, the merits and demerits, become balanced In Tamil it is called **iruvinaiopu**. The fall of gracious Force is called **śaktinipāta**. The author takes pains to explain the derivative meanining of the expression **'śaktinipāta'**. But he does not explain the concept of the balance of merits and demerits or **iruvinaioppu**. Other works explain the concept in atleast three different ways. We are unable to know the author's concept of **iruvinaioppu**.

In this context, we may consider the view of Umāpati Śivam regarding **iruvinaioppu**. The author of **cintanai urai**, who is one of the commentators of **Śivaprakāśam** gives two interpretations of **iruvinaioppu** and asks us to see in the **Māpāḍiyam** of Śivajñāna Munivar to get the real meaning of the concept.[83]

According to the first, merit and demerit (**Puṇya** and **pāpa**) must become equal, without any of them becoming greater or less.

The second holds that the effect of great **puṇya**, say, **asvameda yāga** and the effect of great **pāpa** say **brahmahatti** cancel each other when they become mature. According to thc second, **iruvinaioppu** occurs in this way after all merits and demerits are cancelled. Taking the first case, Šivajñāna Munivar says that it difficult to have a state in which all merits and demerits have become exactly equal and even if by chance, we come to have that state, as the effects of merit and demerit are not experienced by the soul they cannot leave the soul, without being experienced by it. So the first version is not tenable. According to the second, even though great merit and demerit may cancel each other, the remaining merit and demerit are not cancelled and they have to be experienced by the soul before it gets spiritual maturity.

Śivajñāna Munivar explains the true meantng of the term **iruvinaioppu** in the **Māpāḍiyam**. **Iruvinaioppu** refers to the particular state of the intelligence of the soul which is not affected either by merit or demerit (**sañcita**) or by their consequences. He refers to forty eigth verse of **Śivaprakāśām** and says that the phrase '**edirvinaiyu muḍivinai udavu payan nēraga**' makes it necessary that even the **āgāmya karma** must become equal with **muḍivinai** i.e., **Śiva puṇya.**[84] The becoming equal of the future **āgāmya karma** with **muḍivinai** cannot be obtained except in one's intelligence. There is also another argument supporting this interpretation: when the mark of **mala paripākga**, **śaktinipāta** and **śiva puṇya** are are to be found in one's intelligence, the mark of **iruvinaioppu** also must be found in one's intelligence.

Umāpati Šivam explains this in **Saivavādi nirākaraṇam** in the **Sankaṟpanirākaraṇam** also.[85] Umāpati poses the question whether **malaparipāka** is the cause of **śaktinipāta** or **Vice versa.** If Saiva vādi says that **mala paripāka** is the cause of **śaktinipāta,** then he must say that **malaparipāka** will occur at the end of appointed time after a long passage of time, or it must occur in the appointed body at the end of many births according to **karma.** It may also be at the time when both merit and demerit cancel each other or when the soul realizes that merit and demerit are

causes of birth. Finally the occurrence of **malaparipāka** may take place when God out of His mercy may save the soul. Šivajñāna Yogin says that it is difficult to measure **karma** which is devoid of form. In this context, we may note four stages viz., **śiva puṇya, iruvinaioppu, mala paripāka** and **Śaktinipāta**. Due to the maturation of **Śiva puṇya, iruvinaioppu** occurs and due to the state of **malaparipāka, Śaktinipāta** takes place.

The descent of grace consequent on the ripeness of **mala** is graded and admits of degrees. This is so in regard to the gradual and progressive ripening of **mala**. Umāpati says that we can distinguish four stages viz., very slow, slow, fast and very fast (**mantatara, manta, tīvra** and **tīvratara**).

Umāpati Šivam says that for those who have reached the **jñānapāda** i.e , the souls of the highest grade who are fit for the very fast descent of grace, God appears as a preceptor. God who has been one with the consciousness of the individual as its inner light appears directly in a visible form and imparts true knowledge. This knowledge removes the endless alternation between isolation (**kevala**) and empirical experience (**sakala**). It removes the bonds and paves the way for the pure state of existence. This state of pure existence is called **Šuddhāvasthā**.

In stanza seventy one, the author says that the spiritural wisdom which is intuited by the spiritual master, materialises only in the mind but as the locus of the wisdom is really the pure self, it can objectify and make the soul free from the evolutes which are subtler than the mind. Evolutes of **māyā** are thirty one in number. Of these the seven evolutes starting from **māyā** and ending with **puruṣa** are above **prakṛti** i.e., they are subtler and belong to a higher category of substance. Besides **māyā** there is what is called pure **māyā** or **kuṇḍalinī** which originates the evolutes which have the power to move the above evolutes of **māyā**. What we ordinarily consider as mind is a product of **prakṛti** which itself is an evolute of **kalā**, which again has for its source **māyā**. Ordinarily mind is the seat of learning. So the

disciple asks whether it is really possible for knowledge which is intuited by the spiritual master at the mind's end to go deeper into the higher reaches and enable the soul to be free from the seven evolutes of **māyā** and the five evolutes of pure **māyā** as well. The master takes up the example of convex lens through which a real image of the Sun is formed at its focus and that image is able to burn cotton or paper with the fierceness of the Sun itself.[87] In the same manner spiritual wisdom intuited by the master at the mind's end has the power to penetrate into the deeper recesses of the soul and purify it from all traces of spiritual darkness and of material substance. This will be clear for men who have mastered the theory and practice of transcendental meditation expounded by the Scripture. They can objectify even the subtler evolutes of pure **māyā** like **nāda, bindhu** even as fire arising out of wood can make it an object of combustion.

Stanza seventy two expresses that the bliss that is experienced by men of wisdom is not only great but also more valuable than the solace experienced by those who worship God by means of their external and internal organs. Worship offered to God with the aid of the organs of thought, speech and action are called **Yoga, kriyā** and **caryā** respectively. In worshipping God with these organs, the devotee or the worshiper has to conform to the prescribed regulations meticulously and has to undergo consequent sufferings. So the disciple requests the master to explain to him why such hard work should be underrated whereas spiritual wisdom is rated very high. The master explains the difference by citing examples.

A gem is considered to have been got out of ordinary stone. A man who carries a weighty stone is tired and at times he may have to lose even his life. The pleasure that he gets thereby, may be acquired from the wages that he may get. But a man who wears a ring set with gem on his fingers feels immensely pleased with the ornament and his face brightens up at its thought. Further it is an ornament to him without making him feel its weight while carrying it. The price of it will be incalculable.[88]

Such is the case with the value of spiritual wisdom as compared with the worship of Supreme with the external worship of the Supreme attended by bodily adjuncts. Even in administration men who belong to the inner cabinet of the king or the chief minister enjoy more privilages than those who are employed in external duties[89] In the case of the household life, husband and wife who occupy the most internal and central position of the family are more happy than other members of. the family.[90] So it should be understood that worship of God with spiritual wisdom is far more valuable than worship of any other kind and in a sense requires no effort on the part of the aspirant whereas in other cases meticulous care and effort are always required.

Stanza seventy-three expresses the fruits of the spiritual wisdom. The disciple addresses the master as one who had rooted out the inner enemeis like anger and as a man performing celestial action which has the power to root out all the binding actions of the disciple. He desires to know what becomes of man of spiritual wisdom after he had dispelled inner darkness. The master replies that men of spiritual wisdom attain, Śiva-hood and become like Śiva Himself. They are indistinguishable from the Supreme. He cites the following examples to make himself clear. The waste lands by the side of sea are filled with sea water. By evaporation common salt is got on the field of crystalisation. If a grass blade of a straw gets mingled with sea-water, the blade or straw becomes saltish. It is indistinguishable from salt.[91] Again if river water which is pure, flows into the sea, it mingles with the sea water and attains the saltish quality of the sea water.[92] We cannot distinguish between river water and sea water. Also the young one that comes out of the wasp's egg, is in the form of a worm. But as it grows and becomes fully-developed, it possesses the form and likeness of the parent wasp. In the same manner, men of spiritual wisdom by their spiritual practice and exercises, attain the form or nature of the Supreme which is the immutable consciousness-bliss.[93]

What has been said of the wasp and its young one is actually mentioned by Saint Meykaṇḍār and his disciple Aruḷnandi

Ṡivam. But there has been a traditional view among the poets that the worm was carried by the wasp and kept in its nest made of mud. The wasp constantly stings it, makes the worm meditate on the wasp and get itself transformed into a wasp. The author seems to have followed this traditional view in keeping with the Agamic lore. But Meykaṇḍār's view is scientific and convincing.[94]

In stanza seventy four the author tells us that there are two aspects to be considered in the state of salvation described in the previous stanza. He says that the two processes i.e., self dispelling its spiritual darkness and attaining Śiva-hood are simultaneous. The disciple initiates the discussion as follows:- It was said that the self which was bound, becomes Ṡiva. The self should dispel its darkness and attain transformation. Unless two things merge, they cannot become one. It is impossible even for superhumans to make two distinct things one.[95] So he puts the question whether the self cast away its spiritual darkness at first and then became identified with Śiva, or whether it identified with Ṡiva at first and then lost its darkness.[96] The master cites an example that the two things do not occur successively, but occur simultaneously. When a lamp is lit up in a dark room, the removal of darkness and the coming in of illumination cannot be said to be successive. Both of them occur at the same time.[97] Also in the salt fiield when a wood in fibre becomes transformed into salt, the change of the wood into salt should be conceived as one incident i.e., the wood getting transformed into salt.[98] In the same manner, the individual self loses its individuation and becomes transformed into the Supreme at the same time.

There is a beautiful poetic embellishment in the description of the farm producing salt. It is the sea-shore and there is the unpleasant smell of the fishes. But there are flowering trees like **punnai**, the sweet fragrance of whose flowers neutralise the unpleasant smell. In such an environment the male and female crabs

which are ideal lovers reap the benefit of their love by embracing each other.

In stanza seventy five the author distinguishes between the Supreme Being and the pure self which has attained beatitude. It is natural to see a similarity between the Supreme who transcends the phenomenal world and the released soul which is also free from the phenomenal world. The phenomenal world is conceived in the **Āgamas** as being constituted of expression and things expressed. Expression is again classified into three constituents. They are letters, words and spells (**mantras**) and the objective world is classified into evolutes, worlds and **kalās**. These six elements which are termed **mantra, pada, varṇa, tattva, bhuvana** and **kalā** are collectively called **adhvās**. The word '**adhvā**' means the way. **Kalās** are five in number and they include between them all the other elements. The souls ascend these **kalās** by residing in them and ascending them. When it transcends the **kalās**, it reaches God-hood. Now the master says that though ultimately the individual self becomes trancendent, yet it cannot be treated on terms with the Supreme Being. No doubt, the released soul is as omnipresent as God himself, but still he had been once bound by the impurity and also the material things which are classified as body, organs, things experienced and the worlds. The organs are called **tattvas**. But owing to the initiation ceremony that is performed by the spiritual master, the soul ascends the ladder of the **adhvās**. It is the spiritual master who had performed purificatory rites at various levels of the **adhvās** by an act of grace and brought up to be identical with the Supreme. A clear example for a released soul is copper which has been transmuted into gold by the process of alchemy.[99] It cannot be considered to be identical with pure gold which is obtained in nature.

Again the released soul cannot perform cosmic functions but the Supreme is the moral governor and the Supreme Lord of all souls and the cosmos. Even as fire pervades the whole of wood but mantfests itself only at the place where frictional force

is applied, so also even though God is implicit in all the living beings, it is only in the released soul that He manifests Himself in all His splendour and effulgence.[100] So the greatness of the released soul is like the greatness of the Chairman who presides over an ordered society of members.[101] Thus the author brings out the difference between the Supreme and the released souls, **anādhi mukta** with *ā***dhi mukta**.

Chapter - 6

JNANAMRTAM AND THE SANKHYA SYSTEM

It is generally held that Śaiva Siddhañta is based on the theory of causation expounded in the Sāṅkhya system in the name of **satkāryā vāda.**[1] The school of Sāṅkhya takes the empirical world as something real and it should have a real cause which is co-existent with the self and is all pervasive and invisible. Indian schools of thought always find a parallelism or a similarity between the macrocasm and microcasm. They analyse the various elements that go to make the embodiment of the self and believe that the same truth exist in the external world as well. Umāpati Śivam expresses in **Koyilpurāṇam** that the world and the body are equal. ("aṇḍa piṇḍam avai samamāgalāl.")[2] Therefore, the Sāṅkhya school of thought sets out with the analysis of the embodiment and has posited twenty four elements (or tattvās) namely the five external elements, the five causal elements called **tanmātras,** the five sense organs, the five motor organs and the four internal organs-mind, ego, intellect and **cittam.** In the Sāṅkhya system **cittam** is taken to be identical with intellect and the ultimate cause of all these material things is called **prakṛti** and is to be discrimenated from other evolutes.[3]

Śaiva Siddhānta inherits from Sāṅkhya not only the theory of causation but also these twenty four insentient principles in **toto**. But with regard to the ultimate material cause of the known universe Śaiva Siddhānta cuts new grounds. It goes deeper and posits two more **prakṛtis** which are called in the language of the Śaivāganas **māyā** and **bindhu**. Māyā is also called **aśuddha māyā** or **mohini**. **Bindu** is otherwise known as **śuddha māyā** or **kuṇḍalinī**. The evolutes of **śuddha māyā** are taken to be five in number. They are named **nāda, bindu, sādākya, īśvara** and **śuddha vidyā**. These form the media or the embodiment freely chosen by the Supreme Being so that He could cause the origination and other cosmic functions in the lower strata of **aśuddha māyā** or **mohini**. Of the five elements of **Śuddha māyā, nāda** and **bindu** from **arūpa**, the invisible state of the lord of the cosmic action. **Sādākya** forms the embodiment of the cosmic lord which is the via media between the visible and the invisible. It shares both the visible and the invisible states. **Iśvara** and **Śuddha vidyā** form the visible state of the lord. The invisible, the via media and the visible states are generally known as **laya, bhoga** and **adhikāra** respectively. These are the imaginary states of the lord analogous to the three states of the individual self namely the sleep, the dream and the wakeful state. The material cause for these media is considered to be of the subtlest kind and so **kuṇḍalinī** is also called **adhisūkṣma prakṛti**. It is pure and un-mixed with **mala** and **karma**.

Mohini or the impure **māyā** is called **sūkṣma prakṛti**. It is subtler than **prakṛti** which is posited by the **Sāṅkhya** school of thought. The evolutes of impure **māyā** are enumerated as seven in number. They are the evolute **māyā**, time, destiny, **kalā**, **vidyā rāgā** and **puruṣa** respectively. **Kalā**, **vidyā** and **rāgā** are the evolutes which aid the functioning of the three kinds of potency of the individual self. Sentiency or the power of consciousness is generally conceived of three in one i.e., in essence it is one, but in substance it manifests in three ways namely volition, cognition and conation. When the individual self is enabled to mani-

fest its three kinds of potency with the aid of three evolutes, **kalā**, **vidyā** and **rāga** respectively the manifestation is subject to limitation imposed on it by the elements of time and destiny. Destiny is the evolute which acts like a valve on the deeds committed by the individual self conconcerned. When the individual self begins to experience, the three qualities of **prakṛti** being equipped with six elements **māyā** etc., it is given the name **puruṣa**. **Puruṣa** is the individual self itself. It is not an element evolved from the subtler **māyā**. It is the individual self conditioned by the other six evolutes belonging to the group of seven that are enumerated as the evolutes of **mohini** or subtler **māyā**.

Let us consider the question of the existence of these evolutes. Their existence is posited on the basis of our experience and its interpretation. Generally the vibrations in the form of light waves, heat waves, fragrance etc., are received by the psycho-physical organism called body and our body responds adequately to the various kinds of stimuli. The chief instruments through which we receive the expressions of the external world are the five sense organs. The ear receives sound waves, eye receives light waves, the tactile sense receives the sense of feeling, nose receives the smell and the tongue receives the taste. Corresponding to the impressions and the objects from which they emanate, we posit the five subtle elements and the five gross elements. The sense organs are posited as being the gateways of the external impressions. Our response to these impressions is being manipulated by the five motor organs. Now in the interpretation of the impressions by relating them to one another and with past experience, we posit the four internal organs which may be called mental faculty. They are mind, intellect, ego and memory (**cittam**). So far Śaiva Siddhānta appears to have followed suit with the Sāṅkhya school of thought. In the matter of interpretation, Śaiva Siddhānta explains **sve vedana pratyakṣa (tanvedanaikkātci)** in a distinct manner.[4]

Perception of objects is generally taken to be of two kinds, the indeterminate (**nirvikalpaka pratyakaṣa**) and determinate per-

ception (**savikalpaka pratyakṣa**).[5] Indeterminate perception is caused by our attention to the impression received at the level of the external sense organs. Determinate perception is a mental act, where all the four faculties of our mind are exercised. According to Śaiva Siddhānta the process of the reception of the external impressions does not stop with determinate perception.

Every determinate perception affects the individual self as some thing being agreeable, disagreeable or being neutral. This results in one's experience of object as being a source of pleasure or a source of pain or a source which results in stupor or chaos.

The resulting part of the impression is called experience. In Sanskrit it is **svavedana pratyakṣa** and in Tamil it is **tanvedanaikkātchi** i.e., the perception of the self's experience.[6] Now in the case of indeterminate perception, the object is the external one and the instrument is one of the five sense organs. In the case of the determinate perception too, the object is the external one, but the instruments are the internal organs or mental faculties.

Now the question arises what the object and the instruments are in the case of the final part namely perception that takes the form of experience of pleasure, pain or stupor. Unlike in the first two kinds of perceptions, here the object is not an external one. It is only the modification of the mind or **buddhi** which assumes one of the forms of the three **guṇas** posited by the Sāṅkhya school of thought. They are **sattva**, **rājasa** and **tāmasa** respectively. The intellect after perceiving the external object determinately is modified into one of these three forms. The self cognises the intellect which is modified into **sattva** as pleasure. If the intellect is modified into **rājasa**, it is cognised as painful object and if the intellect is modified into **tāmasa** or darkness, it is cognised by the self as stupor or something chaotic or ununderstandable. Now the potency of cognition of the individual self should always have some material aid in order to manifest itself. This aid is given by the seven instruments which go by the collective name **vidyā**

tattvās. The material cause of these **tattvas** should be something subtler than **prakṛti** posited by the Sāṅkhya school of thought. Hence Śaiva Siddhānta posits a subtler material cause which is called **māyā**. Here it must be noticed that it is not a mere exercise of speculation in the matter of positing these innermost organs which are called internal organs. Here the Śaiva Siddhāntin seeks support from the second hymn of the Śvetāśvatara Upaniṣad.[7]

> "kāla svabhavo niyatir yadṛcchā
> bhūtāni yonih puruṣa iti cintyā।
> samyoga eṣām na tvātma bhāvāt
> ātma api anīśa sukha dukha hetoh ||

It has been already mentioned that this work **Jñānāmṛtam** is classified under the class of general works. General works mean the works that do not get into the details of the subtler points, but they confine themselves to giving the main outlines of the system of philosophy. This point is patent when **Jñānāmṛtam** deals with the means of release. Here the means is said to be the falling of the Lord's grace (**śaktinipāta**) at the time when the individual self attains equanimity with respect to the merits and demerits and their fruits. The fall of Lord's grace is only explained by means of a simile. When a stone falls beside a person when he is in company of friends and relatives, the person naturally gets terrified, leves that place and seeks a place of safety. In the same manner the man who receives the grace of the Lord, leaves the company of friends and relatives and goes to a master who can intuit him with the wisdom and grace of the Lord. We do not get any more light on this subject from **Jñānāmṛtam**.

Then the author takes up the question how mind which is the product of **prakṛti** can conceive of transcendent truths that are above **prakṛti**. This question is answered by bringing in two examples. When the heat rays of the sun are being focussed by means of a convex lens, emission of fire takes place. Similarly in the presence of the spiritual master the soul has the intuitive wisdom by which higher truths dawn upon the soul. The other

example is the heat which is hidden in a piece of wood blazes out when the wooden piece is rubbed against another piece of wood and such fire consumes even the wood. People who are familiar with the practice of **jñāna yoga** are convinced that higher truths become manifest to the soul when it is intuited like the blazing fire. In these explanations it should be pointed out that these do not give us a clear conception of what happens to the aspiring soul when it is enlightened with the divine wisdom. But through a study of **Meykaṇḍa Śastras** one can have a clearer and fuller explanation in respect of the receipt of divine grace. In the ninth **sūtra** of **Śivajñāna Bodham,**[8] Meykaṇḍār tells us of three kinds of wisdom which the soul possesses in its onward march towards the state of release. At first the soul is provided with the instruments like light with the evolutes of **māyā** and has the conceptual knowledge of things mundane. God cannot be the object of this kind of knowledge. This kind of cognitive power of the soul is designated by the name **pāśa jñāna** (wisdom which becomes manifest with the aid of **pāśa**, the evolutes of **māyā**). Then the soul under the direction of a spiritual master discriminates itself, from these evolutes and rises above the limitations put on it by these evolutes and attains its full stature. At this stage the soul cognises that it itself is the only supreme being, all other things being reduced to mere appearance, i.e., evanescent. Most of the Indian scholars call this wisdom as sipritual intuition. But according to Śaiva Siddhānta tradition, this experiential wisdom is called **paśu jñānā** (the wisdom which is vitiated by egoism). The Supreme Being is not comprehended even by this kind of intuition. In the third stage the aspirant is free not only from ignorance and conceptual thinking, but also from the egoism which was mentioned above. It is then that the soul is overcome by the splendour and effulgence of the Supreme Being and is purely guided by the grace of the Lord. This wisdom and it is only this divine wisdom that can make the soul experience the divinity in the form of consciousness-bliss. The ninth verse of Śivajñāna Bodham says "vūnakkaṇ pāsam uṇārappadiyai" etc. - 'see the Lord with the eye of grace for He is not to be seen either by the imperfect egoistic wisdom of

the soul or by the wisdom that is attained through the aid of the worldly things.

Here we are able to distinguish between the world which forms the main bondage of the soul and the egoistic wisdom which the soul falls into in its path of enlightenment and the pure state of illumination and experience. Though all these things may be supposed to be contained in **Jñānāmṛtam** yet there is no clue given by the work to distinguish between these three states of consciousness which are basic and necessary for the understanding of the state of release in Śaiva Siddhānta. In the state of release the soul leaves the company of the elements of bondage and enjoys the company of the Supreme Being in the form of immutable consciousness-Bliss.

Stanza seventyfive though bears the heading 'The nature of realised' (aṇaindōr tanmai) gives only a brief description of what is being done in **nirvāṇa dīkṣā** and initiation which is given to the souls desiring to be released. It says that in the process of initiation the soul is conceived to have its **karmic** experiences in the various evolutes such as earth, water, etc., and is placed above the world of evolutes so that it may enjoy the company of the Lord. Even this does not throw much light on the concept of the state of release as given in Śaiva Siddhānta. By these means we are led to think that the work is not intended as something final for a person desiring to know the philosophic tenets of Śaiva Siddhānta. Even though the style of the various stanzas appear to be classic so as to vie with the Sangam works, yet the scope of its content is only limited to a beginner who wants to know a succinct, organised knowledge of Śaiva Siddhānta. This is what the famous commentator of **Śivajñāna Bodham** had in his mind when he classified this work as being a general one. In his opinion scriptures coming under the general classification deal with the existence of the entities and their nature in more details resorting to the methods of logic and interpretation. Their purpose and value are limited in giving only an outline of what happens in the state of release. The implication is that the scholar will have to refer to relevant works for knowing more details with respect to the means to be adopted towards that end.

Chapter - 7

CONCLUSION

In this chapter we may consider some of the points raised in **Jñānāmṛtam** by comparing it with **Meykaṇḍa Śāstras**. The relation between the individual self and God is not discussed in detail in **Jñānāmṛtam**, which gives an outline of the philosophic principles of Śaiva Siddhānta. It takes up the three states of consciousness of the individual self at first and then it deals with the principles of bondage namely spiritual darkness called **āṇava**, the cosmic principle **māyā** and the deeds.[1] **Jñānāmṛtam** goes into details of the good and bad deeds performed by the individual self through its body, word and mind. But with respect to other principles **āṇava** and **māyā**, it does not go into the details. But in **Śivajñāna Siddhiyār**, the evolutes of **māyā** are discussed in detail. The effects of the spiritual darkness on the individual self are also given with more details in **Meykaṇḍa Śāstras**.

Āṇava is said to have two kinds of restriction on the individual self. One is to completely prevent the manifestation of the consciousness Force and this is called the **āvāraka śakti** of **āṇava**, (the screening effect of **āṇava**). This works out when the individual self is immersed in the spiritual darkness alone. This state is called **kevala** state (**tanimai** - solitariness). When the

Supreme Being bestows on the self the products of **māyā** namely the embodiment, the screening power of **āṇava** is reduced. Just then **āṇava** makes the consciousness of the self to be directed towards external things. It has no power to know itself. But its power of cognition is directed towards the products of **māyā**. This action of **āṇava** on the individual self in its embodied condition is produced by its other power known as **adhoniyamika Śakti** (power to direct externally).[2] These details are not given in **Jñānāmṛtam**. But we find these things and more about the effects of spiritual darkness in the **Meykaṇḍa Śāstras**.

While dealing with the nature of bondage, **Jñānāmṛtam** describes the combined effects of **māyā** and **āṇava** in the form of the five effective states of consciousness. These are **jāgrat, svapna, suṣupti, turīya** and **turīyātīta** respectively. We may indicate them as wakefulness, dream, sleep, sound sleep and the suspension of respiration. But in **Śivajñāna Bodham** and **Śivajñāna Siddhiyār**, we find some more details with respect to the states of consciousness of the individual self. There it is posited that the self has three ultimate environments or supports and the self identifies itself with them. These supports are (i) the spiritual darkness called **āṇava**, (ii) the effects of **māyā** or material world and (iii) the light of grace of Supreme. The three fundamental states of the individual self in respect of its identification with these three ultimate environments or supports are described as **kevala**, **sakala** and ***śuddha***. These are the fundamental states, ***kārana* avasth*ās***. But the three environments are co-extensive, they are not separate. The idea may be made clear by an example. When we consider the atmospheric conditions, we have to take into consideration three fundamental things. One is the ether through which electro magnetic waves can pass; the second is the air column through which sound waves can pass and the third is the humidity or water vapour which is contained by the air column. They are co-extensive, but the third is included and contained by the second; the second is included and contained by the first. Similar is the case with the light of grace of the Supreme, the individual selves and the

principles of bondage. The familiar example given by the scriptural texts is ether, water and salt in our conception of the sea (taṇkadal nīr vuppuppōl).[3] The individual self identifies itself with the spiritual darkness alone or with the combination of the material world with spiritual darkness or with the light of grace either in combination with the principles of loosened bondage or with the light of grace alone. The identification with a combination of the material world and the spiritual darkness or the material world alone or with a combination of the light of grace with the loosened principles of bondage are described as effective states **kāryāvasthās**. These are counted as five in each case. The five effective states or the states which are experienced by the individual self when the predominant support is the spiritual darkness, are alone given in **Jñānāmṛtam**.

These are called the effective states of **kevala**. But in wakeful state alone, the consciousness of the individual self varies as sense perception, determinate cognition of a particular thing and the consequent experience of pleasure, pain or stupor. These are the effective states of the individual self when it identifies itself solely with the material world. Similarly five effective states of consciousness are described to indicate the transformation that takes place in the consciousness of the self while it leaves the principles of bondage and unifies itself with the light of grace and the Supreme Being. These are called pure states of consciousness called **nirmala avasthās**.

These details are not gone into in **Jñānamṛtam**. The objective of the author in describing the five states of consciousness as effective states of the soul while in association with the psycho-physical elements is to distinguish between the effect of the spiritual impurity known as **āṇava** and the effect of the modifications of **māyā** on the soul. **Āṇava** acts like darkness whereas the products of **māyā** act on the self like the lights with various candle powers. The knowledge gained by such an introspective cognition enables one to form a correct concept of the individual self as also the concepts of **āṇava** and **māyā**.

One of the striking differences noted by a comparative study of **Jñānāmṛtam** along with the **Meykaṇḍa Śāstras** (Śivajñāna Siddhiyār and Śivajñāna Bodham in particular) is that **Jñānāmṛtam** limits itself by giving a general, but distinguishing concepts of the three ultimate categories. But the Meykaṇḍa Śāstras have a deeper purpose in enabling the student to know himself. For example the third sūtra in either **Śivajñāna Bodham** or **Śivajñāna Siddhiyār** enables the student to discriminate between the individual self and the various elements of the psycho-physical organism which may be called embodiment. Meykṇḍār and Aruḷnandi Śivam start by defining the soul as self-consciousness and distinguish it from the various adjuncts with which it identifies itself on various occasions in worldly life. First of all, they assert the existence of the soul. In the words of Meykaṇḍār, the soul exists for the reason that after examining the various possibilities a man at first arrives at the conclusion that the existencc of the soul cannot be affirmed. The conclusion, that the existence cannot be affirmed, is itself an affirmation on the part of the cognitive power of an individual. This may be compared with the first proposition of Descartes, "I am, because I think" (cogito ergo sum).[4] Then by similar valid arguments based on the psychological processes, Meykaṇḍār distinguishes between the individual self and the gross body, the sense organs, the subtle body, the respiratory system, the internal organs, the Supreme Being and totality of these adjuncts. No such attempt is seen in **Jñānāmṛtam**. **Jñānāmṛtam** establishes the soul as being a conscious self apart from the insentient body. The object of the work seems to be to give a clear outline or a bird's eye view of the first principles of Śaiva Siddhānta.

Śivajñāna Munivar in his commentary on the introductory stanza of Śivajñāna Bodham classifies the traditional scriptures as being general, special and general and special[5] (**podu, cirappu, poduccirrappu**). But it must be noted with respect to the explanation of various kinds of deeds, **Jñānāmṛtam** gives the fullest detail that can be obtained from any of the scriptural texts. The classification of deeds as being generated by the throught, word

and deed has been dealt with perfectly. The media through which the action is committed by the soul are clearly expounded. They are classified as **ādhi daivikam**, **ādhi ātmikam** and **ādhi bhautikam**.[6]

Philosophers have always found it difficult to find a purpose for creation. In this respect, Śaiva Siddhānta is definite in stating the purpose of creation to be to make the individual self free from the innate impurity, called **āṇava mala**. The author of **Jñānāmṛtam** makes use of this fact in establishing the existence of the soul as a separate entity from the other categories, God and the world. God is all blissful and there is no need for creation of the world; the world being non-sentient cannot profit by its creation. God being intelligent will not perform any action without a purpose. The individual self must profit by the creation of the world. The author establishes the existence of the soul by the process of elimination. It will be interesting to compare this idea with the attempts made by Bādarāyana in his **Vedanta Sūtras**.

The subject is dealt with in the **Vedenta Sūtras** II.32 and 33. The first **sūtra** proposes the problem by mentioning the prima facie case namely God cannot act as His action has no purpose - **na prayojanavatvāt**. The final conclusion is given in the next **sūtra**. The **sūtra** says: But as in the world it is mere sport - **Lokavat tu līla kaivalyam.**[7]

The intention conveyed is that in the world intelligent persons such as kings take to sports etc., which are purposeless. Here a serious student of Indian Philosophy will not agree with Bādarāyana. When the king takes to hunting, it is not without purpose. His purpose is either to keep himself active or to prevent the impending destruction to be caused by the wild animals to his subjects who dwell near the forest area. Similarly when people respire, it is to supply oxygen to their circulating system. But the commentators of **Brahma sūtras** seem to be oblivious of the usefullness of the actions like sports, hunting, respiration etc. There is a passage in **Svetāśvatara Upaniṣad** (VI. 8) to the effect that 'His purpose

and organs are not to be seen (**na tasya kāryam karanam ca vidyate**). But to a *Ś*aiva Siddhāntia it is not difficult to find the purpose and the usefulness of the creation of the world. He posits the pre-cosmic evil principle *ā***ṇava mala** which shrouds the sentient entity soul. In order to remove the evil effects of this spritual impurity, God has created the world and conferred on the souls the embodiment, the various organs in it and the worldly experience. By the worldly experience the individual soul not only becomes self-conscious in course of time but also God-Conscious and finally identifies itself with the Supreme Being and enjoys the immortal blises. Māṇickavāsagar accepts the usage sport with respect to the graceful acts of the Supreme, but at the same time ascribes a purpose to His functions. The maids in **Tiruvembāvai** pray to the Lord in the following words, "O Lord! Your sport consists in taking us as your servant and we are benefited in all the ways in which the souls can profit themselves by your gracious act; now our prayer is that you should enable us not to forget your grace and thus protect us."[8]

Sport does not mean a useless act. It means only the actions performed with the least effort, by the mere gracious suggestion (**sankalpam**). When **Śvetāśvatara Upaniṣad** says **'tasya prayojanam na vidyate'**, it means only the acts performed by God are not intended for His benefit, but for the benefit of the individual selves. All God's actions are intended to benefit the soul.

In this connection we also notice that **Jñānāmṛtam** does not deal with the five cosmic functions, their usefulness and different aspects. These aspects are dealt with carefully in **Śivajñāna Siddhiyār.**[9] The functions are origination, sustentation, dissolution, disciplining and redemption. Redemption is the principal aspect of God's actions. The other four are a means toward the achievement of that end. Of the five functions three are performed on the insentient material world, whereas the other two take place in the consciousness of the individual

selves. Further these five functions are of various kinds. What is generally understood by us is called the gross actions (**sthūla pañcakṛtya**). God's help to the soul while it cognises and experiences the worldly object is described as the subtler kind of cosmic functions (**ati ṣūkṣma pañcakṛtya**). There are also two other kinds **sūkṣma pañcakṛtya** and **para natana**, the description of which is beyond the scope of the thesis. This is explained in **Śivajñāna Pāḍiyam** by **Śivajñāna** Munivar and **Śivajñāna bodha vacana alaṅkāra dipam** by Senthinatha Ayer.

A comparative study between **Jñānāmṛtam** which is dated some what earlier than the **Meykaṇḍa Śāstras** and the **Meykaṇḍa *Śāstras*** reveals certain interesting points. **Jñānāmṛtam** is mainly based on the scriptural authority as handed down through a line of spiritual preceptors who were the guardians and respositories of spiritual knowledge. While they preserve the traditional divine wisdom, it is not improbable that the spiritual masters should have contributed towards the refinement and proper understanding of the traditional wisdom with their intellectual authority of observation, reasoning and spiritual experience. The work in question treats of the three categories ontologically, epistemologically in separate compartments. First of all the work treats of the existence of the soul and its nature. Then it takes up the elements of bondage and treats them in the order **āṇava, māyā** and **karma**. The subject of release is treated along with the treatment of bondage itself. It lays stress on the unfailing effects of **karma** and says that even poison will act like nectar when good deeds fructify and even nectar will act like poison while evil deeds fructify. As a consequence of this fatalistic idea, one should have equanimity and should welcome not only the fruits of good deeds, but also those of the evil deeds. He cites an example of the dog which tries to attack a person who has thrown the stick against it and not the stick. Thus the media of persons through whom the fruits of our past deeds are made to be experienced are not the source of pleasure or pain. The real source is past deeds. This wisdom is taken to be a means or the most important means of release by the author.

The last section of the work consists in the treatment of the existence and the nature of God. The knowledge of God and His nature as obtained at the feet of the master is taken to be divine wisdom that causes release from bondage. Thus the question of release from bondage (**pāsaccēdam** or **pāsa mocanam**) is treated twice in the work, once when the principle of bondage is explained and then again after the existence of God and His nature are dealt with. When he takes up the question of release after dealing with the concept of God, the author simply mentions that faith in the existence of God and knowledge regarding Him are divine wisdom. But he seems to extol the effects of what is called initiatory (**dīkṣā**) rites. Among the *Ś***aivāgamas** there seems to be a difference of conceptual thinking with regard to the effects of initiation ceremony or **dīkṣā** and the imparting of divine wisdom. Some *Ā***gamas** say that what is called **nirvāṇa dīkṣā** is the main principle in the act of release and imparting of divine knowledge is a subsidiary one. There are yet others which state the relative importance as otherwise i.e., they say that divine wisdom is the main thing whereas the rite of initiation is subsidiary. We may say that **Jñānāmṛtam** belongs to the former group whereas **Meykaṇḍa** *Ś***āstras** belong to the latter group.[10] In stanza seventy, **Jñānāmṛtam** clearly states how the individual soul is raised by the initiation ceremony from lower **tattvās** to higher ones and ultimately made to reach God who is beyond all tattvā and partake of His nature. *Ś***ivajñāna Siddhiyār** clearly states in the eighth **sūtra** that all scriptures mention that divine wisdom alone is the ultimate means to get release and other means such as **dīkṣā**, devotion, etc., are only the by-ways through which one should reach the high road of divine wisdom.[11]

Perhaps this difference in approach towards the final goal between **Jñānāmṛtam** and the **Meykaṇḍa Śāstras** accounts for the elaboration of the path of wisdom and realization in the latter work and the insufficient account of the means to the highest Good given in the former. Any serious student cannot fail to notice the

details with respect to the means to be adopted to realize the highest Good in the **Meykaṇḍa Śāstras** and the absence of such details in **Jñānāmṛtam**.

In **Meykaṇḍa Śāstras**, the nature of the soul is explicitly said to be identifying itself with the object of its cognition. The soul's consciousness is subdivided into three kinds, the consciousness which manifests due to the aid of the elements of **māyā**, the intuitional consciousness which the individual comes to possess when it is released from such aids and the divine consciousness which it attains due to the light of grace of the divinity. These are respectively called **pāśa jñānā**, **paśu jñāna** and **Śiva jñāna**. God cannot be experienced either by **pāśa jñāna** or **paśu jñāna**. He can be experienced only through **śiva jñāna** which enables the individual self to identify itself with the Supreme and experience the ever-lasting Consciousness-bliss. In **Jñānāmṛtam** such an explanation is not given. In stanza seventy one the author raises the question that mind being a product of **prakṛti** cannot conceive of the transcendental God. This question is not answered either with precision or with clarity. The author simply says that those who are well-veresed in **jñāna yōga** will be able to conceive of the highest truth and gives the example of how the energy of heat hidden in a piece of wood when churned becomes manifest and consumes the material parts of the piece of wood. By this example we are expected to understand that divine wisdom lies hidden in the individual self which is also covered with the dross of spiritual impurity called **āṇava mala**. When the preceptor comes before the disciple and imparts what is called **dīkṣā**, that divine wisdom becomes manifest and consumes the spiritual impurity and makes the soul one with the Supreme Being. This may imply the details that are found in the **Meykaṇḍa Śāstras**. But my purpose is to show the difference in the expression of the way of release in the two works.

In **Meykaṇḍa Śāstras** the meaning and the way of pronouncing the five sacred letters are given. In **Jñānāmṛtam** nothing is said about the utility of the five sacred letters in the path of realisation. In short, we may say that the contents of the ninth, tenth, eleventh and twelfth **sūtras** in **Śivajñāna Bodam** or **Śivajñāna Siddhiyār** are completely absent in **Jñānāmṛtam**.

Again in the **Meykaṇḍa** *Śā***stras** there is a clear treatment of the grand expressions called **mahāvākyas**. The interpretation given by *Ś*aiva Siddh*ā*nta to those experessions are clearly expounded. In **Jñānāmṛtam** no such exposition is attempted. For the nature of the individual self in the state of release a few examples are given to show that the individual attains the nature of the Supreme. Anything that is found mixed with salt water in salt-quarters will become salty. Copper which is heated and is touched with the touchstone shines like gold. The young one of a wasp at first appears as a worm and in its final stage gets the shape and nature of the wasp. Pure water flowing through the river becomes salty when it mixes with salt water. Such examples are cited to show how the indivldual self loses its individuality and attains godhood (**śivatva abhivyakti**) in the state of release. But neither the grand expressions nor the **advaita** relation between the individual self and the Supreme Being is taken up for treatment. On the other hand **Meykaṇḍa** *Śā***stras** give a detailed treatment with respect to the **advaita** relation and the consequent meaning of the grand expressions.

Advaita in Śaiva Siddh*ā*nta means not-two. The negative prefix 'a' (or na) does not negate the existence of the two principles, the Supreme Being and the individual self. It only shows the absence of separateness between the two. There is the eye and also the self-conscious soul behind the eye which causes it to see. But when a person sees, the two principles the power to see of the eye and the power of cognition of the soul act as one. Similarly there is the individual self and there is also the Supreme Self. While the individual self experiences worldly things in the state of bondage, the Supreme Being is behind the individual self being unknown, but causing it to know, to do and to experience. But in the state of release, the individual self which realized the existence of the Supreme Self gives up its individuality and yields up itself to the will of God. God takes possession of it and acts through the self. Therefore, in the state of release the Supreme Self takes possession of the individual self and acts as though the Supreme Self itself is existent whereas the individual self is thrown into the

background. But the individual self while losing the worldly experience gains the experience of consciousness bliss of the Supreme Being. This is how the **Meykaṇḍa Śāstras** explain the import of the expression **advaita** in the scriptures.

It is interesting to note how in **Tiruvundiyār** this beautiful idea is brought out. In stanza thirty nine, **Tiruvundiār** says, "The wisdom granted by the Lord of matted hair consists in distinguishing between the Supreme being and the individual self and losing distinction while in experience."[12] The term '**adu** (that) indicates the Supreme Being and the term '**idu**' (this) means the individual self. This triplet posits the existence of the two principles, the Supreme Being and the individual self. But it affirms that wisdom consists not in objectifying the Supreme Being. The next triplet says : 'The Supreme Being becomes the individual self; it is only an act of grace on the part of the Supreme to confer His greatness on the individual self. Speaking existentially the individual self will ever preserve its identity.'[13]

This means that in the state of release the individual self loses its individuality in the Supreme Self, but retains its identity inasmuch as it is supposed to experience the supreme bliss by identifying itself with the Supreme Being. These thoughts are repeated with more elaboration and scriptural authority in the secondary to this work by the name '**Tirukkaḷiṟṟupaḍiyār**'.[14]

Meykaṇḍār takes up the question of the interpretation of the **mahāvākyas** and the consequent determination of the import of the expression '**advaita**' in the second **sūtra** itself. In the first **sūtra** which is practically identical with the Brahma Sūtra '**Janmā dyāsya yataḥ**', Meykaṇḍār speaks of the existence of God and says that the universe comes out of the Supreme Being after its absorption in order to get rid of the spiritual impurity. In the next **sūtra** he poses the questien whether the universe is different from the Supreme Being and if so, when the universe evolves out of the Supreme Being what the relationship between the Supreme Being and the universe is. This question is answered by the first expression of the second **sūtra** 'avāiyē **tāne yāi**'.[15] This expression is

formulated after the grand expressions and means that while evolving the individual selves from within His infinite presence, He is one with the selves, different from them and is immediate with them. While explaining the significance of the expression the meaning of the Vedic expression '**advaita**' is treated in detail. The question is considered further in the fifth **sūtra** and is perfected in the eleventh **sūtra**. It is noteworthy that such an important question is rather implied than explicity expressed in **Jñānāmṛtam**. Perhaps these considerations have led the famous commentator *Ś*ivajñāna Munivar to classify **Jñānāmṛtam** as a general work, **Tiruvundiyār, Tirukkaḷiṟṟupaḍiyār** as special work and **Śivajñāna Bodham** and **Siddhiyār** as both general and special.

I wish to invite the attention of the scholars to two more inconsistencies that are noted between this work which is evidently a translation of the concluding portions of the Āgamas and the Tamil traditional view with respect to them. In stanza sixty three, **Jñānāmṛtam** deals with the explanation of the potency of the Lord which is classified into three kinds desire, action and wisdom. The traditional view with respect to these three kinds is that they are one and the same thing and the distinction is made only with respect to the manifestations of the objects on which these potencies act. Therefore whatever may be the special nature of the three kinds of potency, they are inseparable from the supreme Being and none of them is insentient or lacking in intelligence. But in this stanza the author Vāgīṣa Munivar while describing the potency of action (**kriyā *ś*akti**) says that it is devoid of intelligence and yet acts like intelligent beings (**aṛivinri arivarai ottu**). He cites the example of **cintāmaṇi** and **kalpagam** that are supposed to exist in heaven by literary men. **Cintāmaṇi** is a jewel which has the power to know the mind of the person who comes before it with a desire and is able to fulfil his desire. Similarly **kalpagam** is an imaginary tree which is supposed to grant the wishes of the person when he expresses his wish before it. We may also refer to the second **sūtra** - fourth **adhikarṇa** of the ***Ś*ivajñāna *Pā*ḍiyam** where *Ś*ivajñ*ā*na Munivar deals with the nature of Lord's potencies.

In stanza sixty nine the author uses the expression **'moha ananthar'** (the sleep of delusion). The author answers the question that if the potency of wisdom of the Lord is omnipresent, why should not that potency remove the spiritual darkness of all living beings by its contact. The answer is that the aspirants who are immersed in the sleep of delusion will realize the potency of wisdom of Lord only when they attain the state of equanimity with respect to the good **and** bad deeds that fructify.

The point here is that the expression is taken from **Kāraṇāgama**.

> 'Gurur yathā gratah siṣyan suptān
> daṇḍena bodha yet!
> Śivópi moha nidrāyām suptān
> Chaktya prabodhayet' ||

The meaning is: 'In the same way as a teacher awakens the dozing disciple with his cane, so Śiva awakens the soul who is in a state of slumber due to wrong apprehension **(moha)** by means of his śakti.

This verse is given as the sixtieth stanza in the anothlogy prepared by Umāpati Śivam named **'Sataratna sangraha'.** The expression **'moha nidra'** is given in **Jñānamṛtam** as **'moha ananthar'** (ananthar means sleep). The verse uses the term **śakti** which is used as the instruments of awakening. **Sakti** means potency. All the commentators including Sivaprakāsa Swamigaḷ who has translated in Tamil stanza of the **Sataratna Sangraha,** with the name **'Satamaṇi mālai'** take it to be the potency of the wisdom of the Lord which is inseparable from Him.[16] Our author also seeks to take the expression in the same sense. But a little insight into the subtle expression of the **Āgama** reveals that the intention of the verse is not to deal with the state of release which is granted by the Lord as an act of grace with His **Jñāna Sakti** (potency of wisdom). The traditional one - a deeper one - is conveyed by Tirumūlar

in his work **Tirumandiram** Tantram 8, stanza 2163 when he deals with the states of consciousness that the individual self experiences as a result of the interaction between the spiritual impurity and the material world. (*āṇava* and *māyā*).

In Śaiva Siddhānta a distinction is made between **tadātmya Śakti** and **parigraha śakti** (the potency inseparable and the potency which is separable and which can be handled at the will of God). The potency of wisdom **jñāna Śakti** is **tādatmya śakti** (potency inseparable) and is compared to the hand of a person. The products of **māyā** or **māyā** itself is taken to be the **parigraha śakti**. It is different from the Lord, insentient and it can be handled at the will of the Lord. The **Āgama** text uses the expression '**daṇḍena**' which means clearly with the cane, not with the hand. So Tirumūlar gives the translation of the **Karaṇāgama** verse as follows :

A teacher awakens the student who sleeps in his presence with the cane which has the power of inducing knowledge to the student. In the same way God who is merciful awakens the souls that slumber being influenced by the original impurity (*āṇava*) with the help of His **parigraha śakti** (**māyā**), the cosmic energy which is the material cause of the inert world. Therefore we are led to think that it is only the twelve books in Tamil called **śaiva Tirumuraigaḷ** and the fourteen canonized philosophical works in Tamil called **ŚaivaSiddhānta Śāstras** are the classical and faultless authority for arriving at any valid conclusion. Other works like **Jñānāmṛtam** however great and valuable they may be, should be accepted as authoritative in so far as they do not deviate from the classical views expressed by the two groups of works mentioned above.

In stanza fifty six, the author deals with the all-pervasiveness of the Supreme Being. In lines 11 and 12 the author uses the expression that the supreme Being is the world of nature and selves and the world of nature and selves is the Supreme Being. Such is His relationship with the universe. But still He transcends it. The Supreme is in the world, but is not of it. This is exactly

what the *Śaiva* Siddhāntins take the expression '**advitiya**' to mean. This idea is expressed in the second verse of the **Śivajñāna Bodham.** Perhaps the expression in **Īsavāsya upaniṣad** 'Who ever finds all things in the Ātman itself and the Ātman in all the things is not repelled from the universe' may mean the same thing as expressed by our author. Only the term **Ātman** should be taken to mean Paramātman, the Supreme which liberty is sanctioned by the Brahma sūtra which reads '**Pathyādi śabdebhyah** (1.3.43).[18] The verse means that since the passage contains words like Pati, the common noun Ātman (self) should be taken to mean **Paṛamātma** (self). This hymn has a special reference to a passage that occurs in **Brahadā raṇyaka** in the sixth chapter where the word '**Ātma**' is used **in** the sense of **Paramātma**.

When we compare **Jñānāmṛtam** with the canonized work of **Meykaṇḍa Śāstras**, a subtle difference in the approach to the scriptures between the two works is discernible. **Jñānāmṛtam** confines its attention only to the four parts of the **Śaivāgamas**. The author, Vāgīśa Muniver might have intended to bring out a classic digest of the four parts of the **Āgamas** in classic Tamil for the benefit of the reading Tamil public. But it is evident that the author was able to complete his work with perfection only with respect to the knowledge section (**jñāna pāda**) However there is one stanza in **agaval** metre belonging to **Jñānamṛtam** but referring to the content of **kriyā pāda** and this has been quoted by Šivajñāna Munivar in his **Śivajnana Pāiyam**. Besides that one stanza there is no trace of any other stanza deemed to have been composed by the author with respect to any of the three other parts of the **Śaivagamas, Yogapāda, kriyā pāda** and **caryā pāda**.

The important point is whether Vāgīśa Munivar intended to show that the **Āgamas** give a specific interpretation of the upaniṣads. It is highly probable that there was not any compelling factor for the author to do so. He rests content to describe the **Šaivāgamas** as being given out by Lord Šiva to the sages and others who implored Him to show them a way to get rid of their earthly life. But the authors of

Meykaṇḍa Śāstras, Meykaṇḍār, Aruḷnandi Śivam and Umāpati Śivam take care to show what they give us as scriptural knowledge is only the very essence of the Vedas. Meykaṇḍa Śivam in the first **sūtra** follows exactly what is, contained in **'Janmādyasya yatah** (meaning - wherefrom the creation etc., to this universe-Brahma Sutra 1.1.2).[19] Of course **Śivajñāna Bodha sūtra** is an expanded and explicit one. In the second **sūtra** while positing the inseperable relationship between the Supreme and the universe, he takes care to expound the correct meaning of the Vedic terms **'ekam'**, **'advaitam'** and also the upaniṣadic expression **'neha nanāsti kincana.** Again in the fifth **sūtra** evidently he refers to the **Kenopaniṣad** when he says that the disciple has forgotten the Vedic dictum that the world is agitated in the presence of the everlasting Śiva. In the sixth **sūtra** Meykaṇḍār enters into a discussion about the definitions of the terms **'sat'** and **'asat'**, which are used in the Vedic scriptures. Aruḷnandi Śivam while closely following the footsteps of Meykaṇḍār with respect to the above points, deals separately in the eighth **sūtra** about the relationship between the various scriptural works and the upaniṣads. He asserts that the **Vedas** and the **Āgamas** are the primary scriptures while all others are either secondary (vaḻinūl) or derivative (sārpu nūl).

Again in expounding the relation between the **Vedas** and the **Āgamas** he considers both of them as consisting of two parts each, the ritual portion and the knowledge portion. He says that the rituals and the **dharmas** given in the **Āgamas** are supplementary (**oḻipu**) to those given in the **Vedas** and the knowledge portion of the **Āgamas** is the final end of the contents of the **upaniṣads** while the expositions given of the **upaniṣads** in the six systems of Indian Philosophy and others are only the prima facie view that could occur to a student of the **upaniṣads** at the first instant.

Umāpati who is the fourth preceptor in the divine lineage of wisdom, takes care to say that the contents of the work **'Śivaprakāśam** is the very essence of the Vedānta. This,

he says, at the beginning of the work.[20] Again while concluding the work, he says that he has expounded the principles and doctrines that are given by the head of the Vedas[21] (**Vedat talai taru poruḷāy**). Since he is an excellent dialectician, he uses what is called the **tātparya linga** of **upakrama** and **upasamhāra** (one of the norms for understanding the implication of scriptural contents).[22] This is something like the geometrical axiom e.g., two points determine a straight line.

The compelling force for these two different approaches one going without referring to the Vedic scriptures and the other always taking care to vindicate that there is no deviation from the Vedic scriptures might be a traditional one, or it might be due to the constraining influence of the time in which the work had to be produced. It is more probable that this was due to the tradition of the Śaiva Sidhanta that was established by the classical authors of the tradition in South India from Tiruvalluvar, Tirumūlar, Tirujñāna Sambandar, Appar and others.

The best way of evaluating **Jñānāmṛtam** is to compare it with the **Meykaṇḍa Śāstras** that have been produced later but have been assigned greater significance by the scholars who take to a study of Śaiva Siddhānta. **Jñānamṛtam** commences by saying that the very essence of the **Sivāgamas** which is produced by the churning of the scriptures with the help of the reasoning mind as the churner, is to be given by the work. Of course the guidance given by the spiritual master forms part of the accessories in the act of churning. Hence one should expect a complete treatment of the philosophical ideas in an organised form from the study of the work. We may go to the extent of saying that the work gives in a nutshell all the ideas that are contained in the wisdom part of the *Āgamas*. Accordingly the work proceeds by stating that the purport of all the scriptures consists in giving the nature of the three entities **paśu**, **pāśa** and **pati** (the soul, the principles of bondage and the divinity that redeems the soul). The work closely observes the order in which these entities have been mentioned at first. The mention of the subjects

to be treated in the work is called **uttesa** as per the requirements of the Nyāya darśana. In fact Śivajñāna Munivar in his **Sivajñāna Pāḍiyam** takes the very first utterance of the work '**pasu pāsathodu pati yāi peṟṟi**) in the second sūtra when he discusses the principles that are observed in sequence. The logical portions of the subject such as **satkārya vāda**, the means of knowing, the existence of the soul and of the Supreme Being etc., are discussed in great detail. But towards the end of the work the author does not go into the details of the means of illumination and the various aspects of the results of illumination. Of course the work deals with the release of the three principles of bondage namely **māyā**, **karma** and **āṇava**. By concentrating one's attention on the ephemeral nature of the embodiment and the impurity and also the sufferings caused by it one can become averse towards the worldly life. One can get rid of the bondage of **karma** if one gives up the egoistic tendencies of 'I' and 'mine'. The spiritual darkness which is called **āṇava** is got rid of by having the divine illumination which brings one face to face with the Supreme Being. As for how the divine illumination dawns upon the purified soul, the work mentions the steps by which the spiritual master lifts the soul along the ladder like steps of the evolutes of **māyā**. This is what happens in the initiation of wisdom which is called **nirvāṇa dīkṣā**. Here the student is left to think whether the author lays more stress on the ceremony of initiation rather than on the acquistion of spiritual wisdom. Authors of Śaiva Siddhānta differ in this respect. Of the two things the initiation and the acquisition of the spiritual wisdom one is considered to be the main thing (angi) and the other as the acessory (angam). The terms '**angam**' and '**angi**' are used in the sense in which the **Mīmāmsa** system uses them. Most of the scholars who are well-versed in the **Āgamic** lore, take the act of initiation (**nirvāṇa dīkṣā**) as **angi** and the divine wisdom as **anga**. But the **Meykaṇḍa Śāstras** lay stress on the divine wisdom and accordingly call it **angi** and ascribe the place of **anga** only to the ceremonial initiation. Initiation is only the operation of the conative potency of the Lord and the spiritual wisdom is the result of the operation of the cognitive potency of the Lord which

is called the light of grace. In this respect we are led to conjecture though not with certainty that the author belongs to the class of thinkers who ascribe a prominent position to the ceremony of initiation, for we miss many points with respect to the divine illumination which we are able to see in the later works on Śaiva Siddhānta.

Meykaṇḍa *Ś*āstras not only deal with the subject of divine illumination but also analyse the results of such illumination into **pāśa kṣaya** and the attainment of **Śivahood.**[23] Meykaṇḍār gives in the tenth stanza how the soul by identifying itself with the divine grace and acting as per the will of God, dispels the spiritual darkness as also become free from the taints of **māyā** and **karma.** He logically puts it that by identifying with the light of grace the soul, gets free from the sense of 'I' and 'mine' and thus transcends the reach of the evil tendency of the spiritual darkness āṇ**ava mala.** Again by acting according to the will of God the soul gets free from the fetters of **karma** and **māyā**. In the eleventh verse, the subject of attainment of Śivahood or the experience of consciousness-bliss is explained. The illumined soul realizes the existence of the supreme Being by immediate knowledge and knows how the supreme Being is the source for the activities and even for the consciousness of the souls. The eye of man cannot apprehend and grasp the visual impression that it receives from the external world without the aid and impulsion of the individual self. So also the individual self cannot objectify the external world without being aided and impelled by the supreme Being. This help of the Supreme Being is not only limited to the worldly life when the soul is in bondage but also continues even in the state of release. There the supreme Being turns the consciousness potency of the individual self towards itself and enables it to identify itself with the Supreme. The released soul being conscious of this eternal help rendered by the Supreme Being is activated by its affective nature and has transcendental love for the supreme Being. This love unites the individual self to the blissful aspect of the Supreme which is generally spoken of as the feet of God. In the above explanation we come across the experessions of consciousness, love

and adherence of the released soul. These are the qualities of the pure individual self. Thus in the state of release which is called **paramukti** the soul attains its purity and shines in its own splendour of consciousness, love and attachment which qualities make it identify with the supreme Being and experience the everlasting bliss of the supreme Being. This is how Meykaṇḍār explains the spiritual experience of everlasting bliss. Śivajñāna Munivar the commentator at the end of the commentary on the sixth **sūtra** explains the meaning of experience.[24] One of the works in Sanskrit by name **Bhoga Kārika** also gives the same explanation. In all experiences the qualities which are external to the individual self become reflected on the individual self. In the worldly experience of pleasure, the evolute called **buddhi** gets modified into the form of **sattva guṇa**. The individual self becomes conscious of this **buddhi** and the **sattva guṇa** becomes manifest in the individual self when it identifies itself with the modifications of **buddhi**. This is in our parlance the experience of worldly pleasure. As per Šaiva Siddhānta God has eight pure spiritual qualities. The released soul identifies itself with the supreme Being and these eight spiritual qualities become reflected in the individual self. This conscious steeping in of the released self in the divine qualities is the blissful experience which is the end and aim of all human aspiration. Thus there is a parallelism in the psychological explanation of the worldly pleasure and the heavenly pleasure experienced by the individual self in the state of bondage and in the state of release respectively. This kind of detailed explanation is withheld by **Jñānāmṛtam** so that the inquisitive student is required to approach the special works like **Śivajñāna Bodham**, **Šivajñāna Siddhiyār**, **Bhogakārika** and **Mokṣakārika**. Hence the author of **Jñānāmṛtam** limits himself the scope of explanation to answering the ordinary questions that may occur to the student with respect to the state of bondage.

The **Meykaṇḍa** *Śāstras* deal with the life of a person who is released from the bondage while yet living in the physical body. Twelfth **sūtra** exclusively deals with this subject. The released soul usually identifies itself with the Inner presence

and enjoys supreme bliss. Though for all superficial appearance the **jīvan mukta** appears to be static, his consciousness is face to face with the divine consciousness. But in order to help people who live in the mundane world the supreme Being turns him towards the world. Even then the released soul firmly establishes itself in the Inner presence and act according to the dictates of the Inner presence. It is only through such souls that the divine reveals itself and teaches the world the path of virtue and wisdom. The twelfth **sūtra** says that a released soul when turned towards the world will take care to see that it does not indulge in egoistic activities but see God in everything and worship the divine symbols that are placed in the temples and freely associate with high souls which are similarly released. This life in the words of Professor Radhakrishnan, is called the life of the reborn. With respect to the life of the reborn we do not have anything mentioned in **Jñānāmṛtam**.

Let us consider the rare ideas that have been solidly contributed towards a systematic understanding of the terse work of ***Śivajñānā* Bodham**. **Śivajñāna Bodham** is considered to deal with the nature of the three entities God, man and the world or bondage not only with respect to the state of bondage but also with respect to the state of release. All the materials which we have seen to be elaborately dealt with in the Śivajñāna Bodham and its secondaries have been with respect to the state of release.

The first six verses of **Śivajñāna Bodham** deal with the nature of the eternal verities as seen by a man from the standpoint of his state of bondage. Here we may assume that Meykaṇḍār gives only the leading thought and the main ideas that are to be borne in mind while studying the system of Philosophy. He simply throws here and there some unambiguous terms or expressions which suggest a world of organised theories and conventions. For example, in the first verse Meykaṇḍār refers to the seen world by the term **thiti** (entity).

This term implies what is called **satkārya vāda** which is dealt with in the Sāṅkhya system. Meykaṇḍār expects the disciple to understand the whole theory of **satkārya vāda** and to proceed further in the path of wisdom chalked out by him. Here our work **Jñānāmṛtam** lends a helping hand for an earnest student of **Śivajñāna Bodham. Satkarya vāda** has been taken up and logically developed and treated in stanza twenty two.

In fact the commentator Śivajñāna Munivar actually refers to the stanza quoted above while explaining the implications of the term **thiti** used by Meykaṇḍār which is further expanded by him in the expression **'illadarkut tōṟṟaminmayin'** (as there is no appearance for a thing which is non-existent.[25])

Another instance illustrating this view is how Meykaṇḍār suggests the cogent argument in establishing the existence of the Supreme Being for the various activities of the phenomenal world. His idea is that all inert things are to be actuated by an intelligent being; that intelligent being cannot be one of the fettered souls, for they are no better than mud pot for their activities, as they are chained by the principles of bondage and are dependent. Even the souls that have got release should have required the assistance or help of a soul that has already been released. Hence pressing the question to its logical conclusion, the conscious being that has to move both the sentient and non-sentient worldly things should be naturally freed from fetters having the qualities of omniscience, omnipotence etc. These ideas are cogently expressed in stanza 58 of **Jñānāmṛtam.** In fact Śivajñāna Munlvar takes up this stanza and from the ideas expressed in the stanza, he is able to supply the missing links in the first **sūtra.**

Meykaṇḍār takes up the question of the re-origination of the expanded universe and posits that the activity should have been infused by the Supreme Being in accordance with merits and demerits that had been performed by the individual selves in their previous births. In as much as the Supreme Being is different from the souls and the material world in substance, it should have some kind of relation with them in order to make them move.

Here he solves the question by introducing two ideas that have been found expressed in the concluding portions of the Vedas. The first idea is about the concept of relationship denoted by the term '**advitīyam**'. The term according to Meykaṇḍār means inseparable, not two; it does not mean no two. He further expands the meaning of the term in the following form : the Supreme Being is one with the individual souls, different from it in substance and is together with it in as much as the individual souls are enabled to know and act. The oneness with the souls is compared to the relation between the individual and its embodiment. The next point is that a principle which has control over another principle should have potential difference in itself. Otherwise it cannot pervade the other thing so as to activate it. He expresses this potential difference as being contained in the concept of **Śakti** which is inseparable from Śiva.

It is something like light or heat energy and the Sun is not different from that energy. While expanding these ideas and meeting the objections that may be raised by other schools of thought, Meykaṇḍār leaves many a thing that has to be given in respect of the two deeds, merits and demerits. For example one should like to know the merits and demerits pertaining to the thought, speech and action of a person. These things are explicitly and elaborately supplied by **Jñānāmṛtam**. In fact **Jñānāmṛtam** deals with the nature of deeds or **karma** in stanza 23, 24 and 25. Some of them have been quoted by Śivajñāna Munivar. The sources through which the deeds come to fruition namely **ādhi daivikam, ādhibhautikam** and **ādhi ātmikam** are also explained in **Jñānāmṛtam**.

While explaining the three causal states of consciousness and the five effective states in each of them, Meykaṇḍār is suggestive and deals with them in the fourth, fifth and the sixth **sūtras** respectively. But in the matter of comparison that he uses with respect to the five effective states of consciousness in the causal state of **sakala**, Meykaṇḍār speaks of the four internal organs **(antahkaraṇas)** as the ministers of the individual self. **Jñānāmṛtam**

has already taken up the comparison and compared the sense organs, the motor organs, the various kinds of airs and other things in an elaborate manner. Śivajñāna Munivar supplies these ideas to the scholar quoting **Jñānāmṛtam**. Thus **Jñānāmṛtam** may be considered to be a supplement of Śivajñāna Bodham in respect of the ideas that have been dealt with from the standpoint of the state of bondage in **Śivajñāna Bodham**.

NOTES AND REFERENCES

Chapter - 1: INTRODUCTION

1. *Śivajñāna* Muniver, SM (**Śivajñāna Māpāḍiyam**), (Madras, The South India *Ś*aiva Siddh*ā*nta Works Publishing Society, 1968), p. 236.

2. V*ā*g*īś*a Munivar, **Jñānāmṛtam,** edited by Avvai S. Duraisamy Pillai, (Annamalai Nagar, Annamalai University, 1954), preface p. xxxi.

3. This 'general' and 'special nature' must be distinguished from general and specific nature expounded in epistemology. General nature in epistemology denotes the common nature belonging to all entities of the same category, while special nature belongs to one entity peculiarly. This general nature in epistemology is also called **sāmānya** or **jāti** and special nature in theory of knowledge is called **viśeṣa**. Śivaj*ñā*na Munivar says that we must clearly understand the two ways in which the terms 'general' and 'special' are used. SM, p.8,

4. "*Ś*ivaj*ñā*na Yogin thinks that **Jñānāmṛtam** is only a part of the 'general' phase of development within the **Śaivāgama** represented by the Pauṣkara, Mṛgendra, Mātanga and other *Ā*gamas."

- Dr. K. Sivaraman, Śaivism in Philosophical Perspective, (Delhi, Motilal Banarsidass, 1973), p. 34.

5. The fourteen siddh*ā*nta *śā*stras are the following :

1. Tiruvundiy*ā*r
2. Tirukka*ḷḷ*irupa*ḍ*iy*ā*r
3. Śivaj*ñā*na Bodham
4. Śivaj*ñā*na Siddhiy*ā*r
5. Uṇmai Vi*ḷ*akkam
6. Irup*ā*viru pa*ḥ*tu
7. Śivaprak*āś*am
8. Tiruvarutpayan
9. Poṟṟipahrodai
10. Ko*ḍ*ikkavi
11. Neñjuvi*ḍ*u Th*ū*thu
12. U*ṇ*maineṟivi*ḷ*akkam
13. Vin*ā* ve*ṇ*b*ā*
14. Sankaṟpa nir*ā*kara*ṇ*am

6. B. G. L. Swamy, **The Golaki School of Śaivism in the Tamil Country**, an article in **'Journal of Indian History'** edited by Dr. T. K. Ravindran, published by the Dept. of History, University of Kerala, Trivandrum, August 1975, Vol. LIII, Part II, pp. 167-209.

7 SII, No. 395, Ramayya Pantalu, 1930.

8 AR. No. 358 of 1916.

9. AR No. 364 of 1916.

10. AR No. 359 of 1916.

11. AR No. 178 of 1935/6

12. AR No. 94 of 1917, AD, 1261; Ramayya Pantalu, 1930.

13. Chandrahe inscriptions of Praśanta Śiva, EI, xxi No. 23.

14. SII, II Nos. 9,91.

15. SII, II No. 20.

16. EI, xxvii, No 47

17. Dr. Raghavn notes that in writing the name of the place Tiruvoṟṟiyūr, the peculiar sound ṟ is written in Tamil character in the inscription and the Samskrit part of the inscription is found in grantha characters.

18. No. 177 of 1912 of the MEC.

19. No. 372 of 1911 of the MEC.

20. No. 181 of 1912 of the MEC

21. SII, Vol. V, No. 1354.

22. SII, Vol. V, No. 1356.

23. No. 371 of 1911 of the MEC.

24. No. 206 of 1912 of the MEC·

25. SII, Vol. V, No. 1358.

26. **Soma siddhāntam vakkāṉikkum Vāgīśa Paṇḍitan eḻuttu -Jñānāmṛtam**, preface p. xxxv.

We have to note that the doctrine of the Kāpālikās is called soma siddhānta in a number of sources. Most of the Samskrit sources to Soma Siddhānta have been collected by Handiqui in the notes to his translation of Sri Harsha's **Naiṣada Carita**, pp. 640-644, as quoted in foot-note in p. 82 in **Kāpālikās** and **Kālāmukhas** by David N. Lorenzen, published by Thomson Press (India) Limited, Madras, 1972. Sriharsha's **Naiṣada Carita** contains a lengthy description of the Goddess Sarasvatī in which the various parts of her body are said to be formed from different philosophical doctrines. Her face is **somasiddhānta**. The commentator *cāṇḍu* paṇḍita explains this as **Kāpālika darśana.**

27. Maraimalai Adigal is of the opinion that **Jñānāmṛtam** belonged to the 6th century A. D **Manickavācagar Varalārum Kālamum**, p. 210.

Prof. M. Arunachalam puts forward the arguments and says that Meykaṇḍār himself belonged to the twelfth century A.D. and not to the thirteenth century A.D. as viewed by some scholars on the basis of the inscription which was made during the sixteenth year of the King Rajaraja III. The inscription says that Meykaṇḍadevan, **vūruḍaiya perumāḷāna eḍuttadu valiya veḷār** made the endowment to the temple at Tiruvannamalai.

According to Prof. M. Arunachalam, we could not conclusively say from this inscription that Meykaṇḍār mentioned in this inscription is the author of Śivajñāna Bodham. His name is mentioned as **vūruḍaiya perumāḷāna eḍuttadu valiya veḷār.** There is no mention about the father of Meykaṇḍār, Acchuda Kaḷappāḷar. It is also stated that Meykaṇḍār built a temple and named it as Meykaṇḍēśvaram.

We have to investigate the fact that Meykaṇḍār himself built a temple. Only kings built temples. There was also a

tradition that those who succeeded after the preceptors built temples in memory of their predecessors. Accountant of the Meykaṇḍār temple is mentioned in the inscription. These accounts are contrary to the traditional account of Meykaṇḍār. So Meykaṇḍār mentioned in this inscription may be a successor of Meykaṇḍār, the author of Śivajñāna Bodham.

There is a mutt for Tiruvadigai Manavācagam Kaḍandār in the south street of Tiruvadigai. An inscription made in the sixth year of Vikrama Chola (1124 A.D.) mentions about a **Śivabhakta** named Manavācagam Kaḍandār. Manavācagam Kaḍandār of this inscription must have lived 130 years prior to Manavācagam Kaḍandār, the author of uṇmai viḷakkam. Research scholars maintain that Manavācagam Kaḍandār lived in the thirteenth century without sufficient proof. It may be that Manavācagam Kaḍandār mentioned in this inscription (1124 A.D.) may be the author of Uṇmai viḷakkam. So when we consider the dates of Meykaṇḍār and Manavācagam Kaḍandār in this way, they must have lived before the 13th century.

We must also bear in mind the fact that Meykaṇḍār got the grace of Śiva in his early years. But there is no record to show that he attained the feet of Śiva in his early age. We have accounts for the Vaishnava teachers. Ramanuja lived for 120 years, Vyyakkonḍār Maṇakkāl Nambi, Periya Nambi, Embar, Nanjeeyar, Tiruvāymoḻippillai lived for 105 years. Like this Meykaṇḍār also must have lived for 120 years. It is a pity that we have no account for the Śaiva preceptors. So we could not say definitely about the dates of the **Śaiva Santāna** preceptors.

The date of Umāpati Śivam's Sankaṟpa Nirākaraṇam is mentioned 1313. So Umāpati must have lived between 1280-1330 A.D., Maraijñāna Sambandar-1175-1300 A.D., Aruḷnandi Śivam 1080-1200 A.D. Meykaṇḍār 1125-1175? A.D., Manavācagam Kaḍandār 1100-1200? A.D.

Prof. M. Arunachalam feels that his conclusion that Meykaṇḍār may belong to the twelfth century, is not final.

Gopinatha Rao mentioned that Meykaṇḍār lived in 1232 A. D. After his research it came to be known that Meykaṇḍār, Aruḷnandi, and Manavācagam Kaḍandār belonged to the thirteenth century. Since there was no research after Prof. Gopinatha Rao, people accepted the 13th century as the date of Meykaṇḍār. We must investigate his date further in the light of the facts mentioned and then come to a conclusion.

28. All things of the world are either with form, or without form, or conceivably having and not having form. Objects like earth which have form (**rūpa**) cannot become objects which have no form (**arūpa**). **Ākāsa** has no form. If it comes to have form, it ceases to be **ākāsa**. Entities like moon which are characterised as form-formless i.e., (**rūpārūpa**) cannot become an entity which has no form (**arūpa**) only or an entity which has form (**rūpa**) only. If it does so, it ceases to be an entity characterised as **rūpārūpa**. The point to be noted here is that none of the objects in the world can change its own nature and assume the nature of another. Formless things cannot have form and vice versa. This is what we come across in experience. Whatever is experienced as this or that, is determinate. When we predicate one quality of a thing, we exclude the possibility of a different quality being predicated of that thing. To know a thing in experience is to limit its nature. If God were formless, He also becomes limited like any formless object of experience like ākāsa and will cease to be God by becoming one object of experience among others. Śaiva Siddhānta is very careful in defining the nature of Śiva. The definition does not in any way limit the reality of God. Śaiva Siddhānta admits that God is a person, but maintains at the same time that His personality is not conditioned by any factor, and that it is constituted by its own freedom.

29. aḷavil aṇdamum muḷaiyinṟi viḷaittu

- Jñā. 1 : 4.

cf. 'vicchadinṟiyē viḷaivu ceyguvāy'

- **Tirucchadagam** 96, TV.

30. 'munnōr illā munnōn pinnum'

- Jñā, 1 : 6.

cf. 'munnaippḻam poruṭkum munnai paḻam poruḷē
pinnaippudumaikkum pērthumap peṟṟiyane'

- Tiruvembāvai 9, TV.

31. 'pā māṇ sēvadi parava
nā māṇ buḷaḍām nalam koḷacchiṟandē'

- Jñā, 1 : 18-19.

Thiruvaḷḷuvar also emphasises this point when he says "what profit have those derived from learning who worship not, the good feet of Him who is pure knowledge."

- TK, 2.

Again he says, "The head that worships not the feet of Him who is possessed of eight attributes, is as useless as a sense without the power of sensation."

- TK. 9.

32. cf. 'vuyar jñānam iranḍām māṟā
malamagala agalāda mannu bōdat
tiruvaruḷ onṟu onṟadanait teḷiya ōdum
Śivāgamam'

- SP, 10.

33. It may be noted that the preceptors of the Meykaṇḍa Śāstrās have not expressed their homage to the Goddess of learning. Vāgīśa Munivar's praise of the Goddess of learning in a separate stanza may be due to the influence of the Golaki mutt.

34. cf. 'aḷavilāda perumaiya rākiya
aḷavilā aḍiyār pugaḷ kūrūgen
aḷavu kūḍa uraipparidāyinum
alavil āsai tuṟappa aṟaiguvēn'

- PPM, 6.

35. cf. 'dharmārtha kāma mokṣāṇām yasyaiko api na vidyate
ajagaḷasthalasyaiva thasya janma nirarthakam'

- Hitopadesam.

36. cf. 'vaḍavaraiyai mathākki vāsugiyai nānākkik
kaḍalvaṇṇan paṇḍōrunāḷ kadal vayiṟu kalakkinaiyē'
-*Ā*icchiyar kuṟavai, SIP.

'paṅgamar kaḍal alaṟa paruvaraiyōḍu aravuḻala
cheṅgaṇmāl kaḍaiyaveḻu nañjaruṉthum *Ś*ivamūrti
- Sambandar, 324:5.

'Ṉāganthan kayirāga naḻirvarai adarku mathāgap
pāgandēvarōḍu asurar paḍu kadal aḻreḻak kaḍaiya
vega nanjeḻa vānge veruvoḍu mirinthengu mōḍa
āgaṅthannil vaittu amirdamā kkuvithān maṟaikkādē'
- Sambandar, 227:7.

'paruvarai yonṟu suṟṟi yaravaṅkai vitta
imaiyōr irindu payamāy
tiruneḍumāl nirattai yaḍuvān visumbu
suduvān eḻunda visai pōy
perugiḍa maṟṟithaṟkōr pidikāramonrai
yaruḷāy pirānē enalum
aruḷ koḍu māviḍattai yeriyāmaluṇḍa
vavanaṇḍa raṇda rarasē'
- Appar, 14:1.

37. cf. 'vuṟavu kōl nattu uṇarvu kayiṟṟināl
muṟuga vāṅkik kaḍaiya munniṟkumē'
- Appar 204 : 10

Appar compares 'vuṇarvu' to rope wherers Vāgīśa Munivar compares the advice of the preceptor to rope.

38. cf. 'viḍivāmaḷavum viḷakkanaiya māyai
- TVP, 30.

'māyā tanu viḷakkā'
- SJB, 4.2.1.

39. 'ṉannalam peṟa ṉiṟaiṉḍa jñānamē jñānam enbar'
- SP, 69.

40. Vāgīśa Munivar calls the āgamas 'maṟai' the term used in Tamil to refer to the Vedic scriptures.
- Jñā, 7.

Chapter - 2: INDIVIDUAL SELF

1. 'piṟaḻā ṉilaimaip perumpeyar jñānak
karai yaṟu pādam muṟai uṟak kaḻaṟin
pasu pāsattoḍu patiyāy peṟṟi'
- Jñā, 8 : 1-3

Umāpati Śivam also says that the four vēdas and twenty-eight Āgamas reckoned as many works deal with the concepts of God, bound souls and bonds.

cf. 'pala kalai āgama vedam yāvaiyinum karuttup
pati pasu pāsam terittal'
- SP, 13.

The above Śivaprakāśam phrase is such that it can also be Interpreted in the following way. The Vēdās and Āgamas deal with the three concepts of **pati, paśu,** and **pāśa** explicitly. The other sciences also deal with these concepts implicitly though not explicitly. This implies that other sciences are not complete in themselves. They have to be supplemented by the **Vēdas** and **Āgamas.** In Śivajñāna Siddhiyār also we have

"sanmarkkam sakala kalai purāṇa vēda
sattiraṅgaḷ samayaṅgaḷ tām palavum vuṇarṉdu
panmārkkap poruḷ palavum kīḻāga mēlam
pati pasu pāsam territup parasivanaikkāttum'
- SSS, 8.22.

cf. also Śivajñāna Yogin's commentary on this stanza.

2. cf. 'yān enadu enru aṟṟa iḍamē tiruvaḍiyā'
– Kumara Kuruparar, KKV.

3. 'pannil kēvalaṟ sakalan inniyal suttan'
- Jñā, 8 : 4-5.

4. 'mala ṉani puṇara maṟaivon ilan enaic ceydiyum aṟiyōn'
- Jñā, 8 : 8-9.

cf. SSS, 4 : 38 and SP, 33.

5. 'māyā tanu viḷahkām'

- SJB, 4.2.1.

6. 'ṉiyati munnar iyal iṟuvinaiyir piṟaḷā tuṟaḷa'

- Jñā, 8 : 22-23.

cf. 'ṉiyati tēsamigum arasar tarum āṇai
ceydi ceydavarai tuyppikkum ceykai pōla
ṉēsa muṟum tankanmam ṉicchayittu ṉiṟuttum'

- SP, 40.

cf. also SSS, 2. 55.

7. Regarding **adhvā Śuddhi**, Madurai Śivaprakāsr, one of the commentators of Śivaprakāam says that we must destroy the hide-out of snake, if we want to drive it out. In the same way if we want to free the soul from the **adhvās** we must occasion the destruction of adhvās through the preceptor. When this happens, the soul reaches the **aruḷ śakti** of God.

- Madurai Śivaprakāśar's commentary, Madras, Śaiva Siddhānta Mahā Samājam, 1940, p.42.

It must be noted that the soul is supported either by **māyā** in the fettered condition or by Śiva's grace in the state of release. In reflecting the environment i.e., as supported by the instruments of **māyā**, it is not true to itself. When these instruments of **māyā** are destroyed by the preceptor, the soul comes to be supported by Śiva's grace which is the true support of the soul.

8. 'aimbulam acētanam aṟivan anākulan
nondivai ṉugarpavar yārē'

- Jñā, 17 : 21-22.

cf. 'tarpaṇampōṟ kāttalāl cār māyai nīyallai
taṟparamum allai tani'

- SJB, 3.1 1.

9. ' .... uḍaiyuṟu
karai kaḍidagaṟṟap piṟa karai piḍitta
peṟṟi ivanukkuṟṟa vanpiṇi
- Jñā. 10:11-13.

cf. 'celu ṉavai aṟuvai sāṇi vuvar ceṟivittu aḻukkai
muḻuvadum kaḻippan mayai kodu oḻippan munnōn'
- SSS, 2.52.

10. ' ..... voṟkamil cētanam
aṟivu; vaṟidu acētanam'
- Jñā, 11:5-6.

11. ' ...... aṟivōrkkaṟiva aṉṉiyamenbadu
aṟivōy aṟidi'
- Jñā, 14:12-13.

12. 'íru kāl āḻik koḻuviḍai vīṇā
taṇḍen nārin viṇḍu vanna
marumat taṭṭin mayirttōṟ kidugin
sēgarak kūviratt tigiri vūrvōn'
- Jñā, 14:14-17.

13. Cf. V. A. Devasenapathi, Ṡaiva **Siddhānta as expounded in Śivajṇna Siddhiyār and its six commentaries**, Madras, Madras University, 1960, pp. 250-251.

14. 'aimbulac chāḷarattu arumbeṟal māḍattin
vumbar maṇikkudaic chenni poṅgiya
kūndaṟ padāgai ṉāngu ṉilai taḻīya
Jñā, 16:5-8.

15. 'cevi mey kaṉ vāy mūkkena ppeyariya
vāyin milēcchar sāraṉar tūdar
sūda māgadar purōgidar enra
mēdagu puddīndiyamum'
- Jñā, 16 : 13-17.

16. vākkoḍu pādaṅkai pāyuru upathamen
ivuḷi maṟavarum yānai vīrarum

tigiri tū*n*ḍiyā taruganāḷarum
vangaṉ maḷḷarum tandirat talaivarum'
- Jñā, 16 : 17-20.

17. '... ... ... niyati
cindittu *ā*yindu tuṉiṉdu ceyaṟpaḍum
antakkaraṇa amaiccharum'
- Jn̲ā, 16 : 28-30.

18. 'mandirat talaivanum vankaḍumbadibanum
mandira bhūmi msruṅgu pōgic
ciṉdai māttirum kanavalin ṉanavin
taṉduṟai suḷutti yinṟe'
- Jñ*ā*, 16 : 42-45.

19. **Turīy*ā*tīta** is a state of the soul. Objects must be there even in **turīy*ā*tīta**, even though the soul may not be aware of them. Madurai Šivaprak*ā*sar, a commentator of Śivaprak*āś*am, explains this by giving the examble of body and soul. When we say that the soul exists (obviously in **sams*ā*ra** or the embodied state), we mean that body and soul exist together. In the same way when we say that **puruṣa** is alone in **mūl*ā*dh*ā*ra**, it means that **prkṛti** exists along with **purașa** even though the **puruṣa** may not be aware of it.

20. M*ā*pāḍiam, p. 199.

21. Mahadevan, **Gauḍap*ā*da, a study in early advaita**,(Madras, University of Madras, 1960), pp. 94-110.

22. 'ōmbaraṉ kaḍandu vīṅgu celaṟ ṟ*ā*nai
nāppaṉ anriyum pūkkeḷodi
maḍavōr maru*ṭṭ*um m*ā*vīḷpaḷḷi
iḍanudai varaippum iṟaiyon iṟaiyon'
Jñā, 17:4-7.

23. 'aimbulam acētanam aṟivan an*ā*kulan
nondivai nugarbavar y*ā*rē yenruṇar
aṟivu áṟi sam*ā*di'
Jñā, 17:20-23.

Chapter - 3 : BONDAGE

1. 'cembiṟ perugirum tugaḷena
   aṟivinai maraittal aṇimalam'
   - Jñā, 18:6-7.

2. ' .... māyai
   ṉeṟitērbeydiya ṉīḷṉilam aṉda
   muṟconna mākkalaikuṟṟa kāraṇam'
   - Jñā, 18:7-9.

3. 'yāṇdum oruvā doḷirvadu mīṇdup
   piriṉdu puṇarṉdu vuṟaiyum peṟṟi iruṉdadum
   onrē pōlum'
   - Jñā, 18:14-15.

4. 'karumam iruvinai ḍarumā ḍarumam'
   - Jñā, 18:10.

5. ' .... iruḷ iruḷ iri suḍar
   muraṇtara ṉinra muḷu malam māyai'
   - Jñā, 18:19-20.

cf. SSS, 2.84.
SJB, 4.2.1.
TVP, 30.

6. ' .... enrum
   pariṇāmattiram paḍivadu vaṟidukāṇ
   aruḷ nēr arivukku algādu olgādu'
   - Jñā, 18:22-23

'That which is subject to transformation is definitely an insentient object, like milk.'

· **Ratnatrayam, sūtra 135.**

The body as distinguished from the self is the transformation of the five elements. Parimēlaḷagar in his commentary on Tirukkuraḷ (972) says, "panca bhūda pariṇāmamāgiya yākkai'.

7. '...... .... igalā īngiruḷ
iṟutta kālai maruppirindaganra
tīdaṟu neduṅgan ādan nāṭṭattu
ayal onṟinmai pōlavum'
- Jñā, 18:35-38.

8. 'ṉuṇ ṉūl pēril iḻaittu agapaḍubu
tanmudal keḍum eṇṇāk kīḍattu'
- Jñā, 18:39-40

cf. 'ṉuṇṇūl ṉūṟṟut tankaippaḍukkum
aṟivil kīḍattu ṉuṉduḻippōla
āsaic caṅkilip pāsattodarpattu
iḍar keḻu manattinoḍu iyaṟṟuvaḍariyādu
kuḍar keḻu ciṟaiyaṟaik kurangubu kiḍatti'
- Pattinattār, KNM, 28.

9. 'āruyir yādonru agalin māsiri
padiyadu tanmai padarba maditara
annadu pāsam'
- Jñā, 19:1:3.

'nigaḻthiyidiṟ corūbattin viruttiyāy nigaḻnde
siranduḷadām jñānēccākiriyaiyinait taḍukkum
- Śivāgra Yogin, SNP, 54.

'arivu toḻil iccaiyinait taḍukkum
āṇavam onṟu'
- Śivāgra Yogin, SNP, 62.

10. 'parataṉdiriyam karai kaḻi baṉdam
cittena nittamāyin maṟṟadu
mutti kūdudal muḍiyādu'
– Jñā, 19 : 10-13.

11. 'Baṉdat tonrinar aimbulan evalin
ṉinṟanar'
-Jñā, 19 : 8-9.

12. 'Banda maganrōr pōgiya
īsat tanmai iyaindōr'
- Jñā, 19 : 6-7.

13. 'tannuḍaik kālam tunnil pinniḍum
valiyin tagudittu'
- Jñā, 19 : 17-18.

'ēkamāyt tamkāla ellaigaḷin mīḷum
eṇṇariya sattiyadāy'
- SP, 19.

14. '... oḷi tigaḷ aṉādi
anrenin adaṟku ninradu vēṟōr
ēdu vēṇḍum pinnum āsiri
muttarait taḍukkumāgaliṟ pittām'
- Jñā, 19 : 18 - 21.

15. 'ceyvinai othakkaṇṇum maiyaṟu
sāli mēvinar palarē palaradan
vāliya vinduvu maruvā dōrē'
- Jñā, 20 : 5-6.

16. 'karumat tatikāraṉdat taḷavrum
vidimuṟai koḍukkum viyapiṟ'
- Jñā, 21 : 5-6.

17. 'kāraṇa niyama mennum pērisai
ellā muḍaikkum pollāt todam
vaḷḷē yeydum'
- Jñā, 21 : 13 - 15.

18. '...... vyāpi
anrenin vinai maṟṟeṅgaṇumārdal
kūṟudi'
- Jñā, 21 : 17-19

19. '...... yādu palavāyc cēdanam
anṟadu tōṟṟat tonṟum'
- Jñā, 21 : 19 - 20.

20. 'cittil acittin kuṟṟamil tōṟṟam
enbavar punalai vanbugai adanin
*mā*na aḻavaittā*m* aḷavinmai'
- Jñ*ā*. 2I : 25 - 27.

21. '. . . . . . ōruru vadanin
ōruru vuditta laḷḷadadai y*ā*vum
ṉāsamillai yenni n*ā*sara
onṟukkoriḍat teydiya deṅgaṇum
ṉinriḍinadanai ṉīkkum venṟiyar y*ā*rē'
- Jñ*ā*, 21 : 31-36.

22, '. . . . . . ōdu m*ā*y*ā*
k*ā*riyam ṉiṟpadu muḍivil sīriya
satti vaḍivil poṟpoḍu puṉarum'
- Jñ*ā*, 21 : 38-40

23. 'todangaṟ k*ā*lai i*ḏ*amba*ḏ*a viḷaṅgum
*ā*ruyir ērisai pōgam
sīridinarundat tigaḻ tanu mudalē
- Jñ*ā*, 21:41-43.

24. '... ... ...y*ā*vinum
taṇ*ḏā*di yāvarum t*ā*m vēṇ*ḏ*iya man
kaṇ*ḏ*ō r*ā*yin manra kaṇḍilam'
- Jñ*ā*. 22:5-7.

25. 'pu*ḏ*ama*ḏ*i maṟaitta ta*ḏ*a malindaganra
vēma mudala t*ā*mini duñaṟṟat
tūma*ḏ*i viḷaṅgum yaṅgenin m*ā*maru
ka*ḏ*amiga maṟaitta pa*ḏ*aṅga*ḏ*a magaṟṟa
i*ḏ*amiga viḷaṅgiy*ā*ṅgu'
- Jñ*ā*, 22:26-30.

Cf. SSS, 1:24.

'Even as a rolled piece of cloth is not different from what it is when it is spread out, so is the effect not different from the cause. What is not manifest in the cause becomes manifest in the effect. The length and breadth of the rolled piece of cloth which

were not manifest when the cloth was rolled up become manifest when it is spread out. Similarly a piece of cloth which was not manifest in the threads becomes manifest owing to the operative agents such as the shuttle, the loom and the weaver.

Ramanuja says even as threads joined in a special cross-arrangement are called a piece of cloth, thus acquiring new name, a new form and new functions, so it is with **Brahman** also.

Srinivasa holds that the universe remains existent, indeed, prior to creation, though not known to be a universe, having its name and form unmanifest but is clearly known as the universe at the time of creation when its name and form are manifest.'

- Prof. S. Radhakrishnan (ed.), **The Brahma sūtra**, (London, George Allen & Unwin Ltd., 1960), p. 353.

26. SM, pp. 75-77.

27. 'indiyap pōgil irumbarait toḻudi
tanmātti iraittāy panmuṟaik koḻuda
muppoṟi yāṇḍuc ceppura nirē
tunbappaṉṉai turappiṉ yorē
inbappaṉṉai taṅgi'

- Jñā. 23:3-7.

28. 'erpiṟar pirarku yān rapparat tandena
manapasai immaya'

- Jñā, 23:3-7.

29. ... ... ammai vinaittiṟan
āṇdūp pūtchi īṇḍuppaḍa iyaṟṟal'

- Jñā, 25:5-6.

30. 'pādavak kaṉṉiḻal panuval kōḻip
perumbaṉai podiṉda sirunuṉ vittin
iruṉdavai viriyum iruvinaik kiyainda'

- Jñā, 25:11-13.

31. 'ṉārkadi yārthaviḻ ṉaralaip puṉari
mūvakait tukkattu muḍiyam
māvakai viḻtha mannuyir parappē'

-Jñā, 25:16-18.

32. 'vuḻavar ākkiya viḷai vayal cennel
piṟpayan taṉdāngu iccheyal udava'
Jñā, 27:4-5.

33. 'iruṅgaḷal maḷḷar padam paḍar tiruṉdaḍi
sāba vān puḷuvil'
- Jñā, 27:7-8.

34. SJB, 2.3.1.

35. 'muyaṅguṉthōṟum muyaṅguṉthōṟum
piraṅgaḍai peridē'
- Jñā, 28:7-8.

36. 'īriraṇḍeitit tīdara vorēk
kōpuram kūḍa māḷigai
viḷimbu paḷingārtha pasumbon vēdigai
aramiya mudala viravum peyar perēk
kalaṅgium kalaṅgak kāraṇat tilaṅgium'
- Jñā, 28:21-25.

37. 'āṇavam mudal anṟadu pōṟ
karumamum kāṇ'
- Jñā, 29:5-6.

Chapter-4 : EMANCIPATION FROM BONDAGE

1. 'cēdakam payaṉda ceḷunir cēdakam
māsuga maṇṇiya denna, vāsuga
ayaṉtīr beyda aṟimadi
payaṉdōn vinai vidal viyaṉdo vaṉṟe'

- Jñā, 31 : 4-7.

2. 'tēnudan amiḻdu kalaṉdanna suvaiya
amiḻdūṇ andarum peṟaṟkaruṉ tagaiya
taṇḍāp piṟavip peridar eṟiba'

- Jñā, 32 : 1-3.

3. 'adumiḷai poḍipaḍa veṟindu ṉeḍumadil
agaḻiyoḍiḍiya ṉūṟik koḍuṉagar
eri viruṉdu vūṭṭi aridu peṟu siṟappin
tannudai ṉāsam mannan eyda
paramāṉaṉdap paidiram
vaḷaiyāc chengōl ōcchinan ṉeḍidē'

- Jñā, 33 :21-26.

4. 'oruvan toḍutta iruvinai mūnṟiḍattu
vurudal āraṇam aṟaiyum'

- Jñā, 34 : 1-2.

5. 'acedanat tiḍaiyinri iḍar nani paḍarinum
aḍiyā inbam taḍaiyinri yeydinum
tollaikkenaikol allale yennum
uḷḷattu uṇaricchi viḷḷārāgich
cetanat tiyaidal enba
mādavat tiṟaivar māmudu mnidiyē'

- Jñā, 34 : 13-18

6. 'Ṉaṭpum pagaiyum meyppaḍa ṉāḍin
yāvadum illait tānē yāyinum

*ā*yvidai yuḍaiya duḷade yaḥde
īnṟōr pagaiñjar kiṇḍōr ṉaṭpe'

- Jñ*ā*, 35 : 2-5

7. 'kōdai tūṟṟak kūḍiya vūḻilai
vāḍaiyin vīṟṟuvīṟṟāgi āṅguch
ceediyiṟ riraṇḍu kaiyara voriyar
okkal alladai'

- Jñ*ā*, 35 : 11-14.

8. 'tannaṉi y*ā*gamum aḥdenil
ennaiyo piṟa paṅnungālē'

- Jñ*ā*, 35 : 15-16.

9. 'iḷaiyon turanda kuṉil vāycchella
diḷaiyoṟ cinavum vaḷavāy jñamaliyin
aḻiyarō aḻiyar ennai
oḷikoḷ kāraṇam vunnādārē'

- Jñ*ā*, 36 : 10-13

10. 'ayilari yaralai viḻuppuṉ eripaḻuttu
anai kāl koliṟ panmurai yaḍinum
pēriḍar nītta perunthagaiyo nenru
ārva nenje malladai yāre
vērangoṇḍōr'

- Jñā, 37 : 1-5.

11. 'viḷaiyā inbam viḷaiyin alladai
vulaivadai vuḍayaro viḷaivunarndōrē'

- Jñ*ā*, 37 : 10-11

cf. 'cettilen pōḻilen cenjāṉthaiṉiyilen
mattagatte yuḷi nātti maṟikkilen
vittaga nandi viḻivaḻi yalladu
tattuva jñānikaḷ tanmai kunṟārē

- Tirumūlar, TM, 284.

(Madras, The South India Śaiva Siddhānta Works Publishing Society Ltd., 1969).

cf. 'vāycchi vayuṟutti mānthar mayirtorum cettinālum
pūcchuru sāntha mēnthip pugaḻnthaḍi paṇindabodum
tūkki ivviraṇḍum ṉōkki tolvinai enru tēri
ṉāccheru parāvu koḷḷār ṉamar piṟarenrum pārār'

- Tiruttakka Devar, JC, 825.

12. 'mānmadam paḷidam vār narujñ cañtham
tāḷmudal paḻicchuṉar taivaṉdidinum
cevisudūt tagaiya moḻipala payiṟṟi
mayiril tagaittu vaṟutterit tiḍippinum
jñāna māttulai seer puguthānā
munaippāṟ ceydi nagaippāṟ paṭṭena
mūral muṟuval alladai tērin
vuvagaik kaluḷcchiyo ilarē'

- Jñā, 38 : 7-14.

13. 'vēyuṟu tōḷi paṅgan viḍamuṇḍa kaṇḍan
mika nalla vīṇai taḍavi
masaṟu tiṅgaḷ gagnai mudimelaṉiṉden
vuḷamē puguṉda adanāl
jnāyiṟu tiṅgaḷ cevvāy pudanviyāḷam veḷḷi
sani pāmpiraṇḍu muḍane
āsaru nalla nalla avai nalla nalla
aḍiyāravarkku migavē'

- Sambandarl Tēvāram, 221 : 1.

14. 'kaḷḷat talaivar tuyar karudit tangarunai
veḷḷat talaivar miga'

- Umāpati Śivam, TVP, 10.

15. 'Nanjamal aiyini nāga muyarthōn
venjina vīman vīḍiḍa varutti
ṉāga ṉūkka ṉāgarum peṟā
āramiḷdanri aṇaṅgukoḍu naḍanda
peraisaiyōnē pāradam isaikkum

- Jñā, 39:3-7.

16. 'annōn avvai arumuni paṇiyiṟ
kannanaip payaṉdu ṉannadi iyakka
angar kōnāy arasudalai paṇittup
poṇgu tiraiyādapp paravup pūṇḍicinē
- Jñā, 39:8-11.

17. 'aṟappayan tīrin amiḻdeyānum
kaḍuppādeydal viḍuttovinṟē
- Jñā, 40:1-2.

18. 'paḻaninai payinṟa paḻudinṟu ayinṟu
varuvinai tarūm vāyil ariven
kabādac ceṉthāḻ kaḍāva viḍādu
vuḍaivadu'
- Jñā, 41:1-4.

19. 'maṇṇai ṉallān vayiṟu tara vaṉda
veṇṇai yoṇpāl puṇṇiyak kuḻambu
malaya sandin kalainavil inruṇi
ṉaṟuṉey veṇḍayir ṉalaṅkēḻ oṇpaḍi
maiṉdamal ṉaruviraic caṉdinincēr
āgāvāṟu pōla vāṅgup
pōgādamma purādanam'
- Jñā, 41:9-15.

20. ... ... āgam
toḍaṉani nivanda koḍi nuḍaṅgāreyil
vaivel mudala maṇṇirumbādaṟ
kaiya millac ceydi yēyppa
vuḷḷattu vuḷḷiya vugudark
kuḷḷat tuḷḷal taḷḷumadi viraiṉdē'
- Jñā, 41:15-20

21. cf. ante Chapter III, pp. 40-41.

22. 'kommai vemmulait tammagattaḻē
ammulai ṉalgiya yāyena vuvaṉdanan,
- Jñā, 42:9-10.

23. 'koytaḻiranna kulak kōmaḷattai
meyyura mayaṅgi viḍanāyinane'

- Jñā, 42:7-8.

Cf. mupporul iyalbum vuḻḻa vāruṇarndu muḻutta
perarivinuḷ viḻittōr
Ippuvi yavarbol vinaipala kuyiṟṟi iruppinum
vinaippayan eydār
kaippada manaiyai pudalviyait taḻuvungār karuttu
vēṟṟumaiyum kaivarudach
ceppila mulaiyal magan padi kalikkum payattin
vēṟṟumaiyum neṟteridi'

- Kaciayappa Munivar,

Agattiyan aruḷperu patalam, 276, Thaṇigaipurāṇam, (Tiruvāvaḍuturai, Tiruvāvaḍuturai Ādhinam, Tanjore Dt., 1969), p. 276.

24. 'mainduḍai maindan cindai kanaṟṟak
kanriyo dinṟeniṟ kāmam inrē
adanāl, akāman anrē'

- Jñā, 43:9-11.

25. 'vuṇḍi viruppil oruvan inrum
kaṇḍananenum koṇḍade nuḷatte'

- Jñā, 43 : 20-21.

26. .... voḻḻiya
jñānapāṇi vanatturaiñarum
viḻaiyum viḻivilen tugadēr māmaṇ
aṟivaral avā accherimala vuvarnīr
manrart māsaṟa maṇṇal
enranar ammala monrilōrē'

- Jñā, 43 : 31-35

27. 'viḍaya vēlai taḍaiyinru paḍiyinum
tīdoḍu paḍiyunar allar
mātuyar kaḻiyunar nīdiyanē'

- Jña, 44 : 14-17

28. 'pūkkamal pāṇi nōkkaru nāram
kadir vāyarundium karaiyoḍu paḍa
aruṇan pōlavum'

- Jñā, 45 : 1-3

29. 'akarum āramum nukarunar vularpavum
tīṇdattagāk kāṇḍagu tirattavum
pukaikkoḍi eḍuttu vaḷaittuḍan parukit
tugaḷ paḍak kaḍandum tugalaṟṟōṅgum
aviroḷi udācanaṟ poruviyum'

- Jña, 45 : 4-9.

30. 'Dinakarar roḻilumuṇḍavane tanadu
virikadir parappi visumbu celarkālai
periduvandi sinōr palarē yuvavādu
tunikūrndicinor ṉanimigappalare'

Jñā, 46:13-16

31. 'vākai veṇṇeṟṟolippak kūgai
kuḻaru kural palliyam tuvaippa ōri
taḷangu kural murasam tadumba viḷiṉdōr
piṇattin kaiviḷak keḍuppak kūḷi
kaṇaṅgoḷ pēravai yaṇangu naḍa naviṟṟum
kādu pati koṇḍa voruvaṟ rarūm'
āḍavan vuḷḷam kaḍuppa'

- Jñā, 47 : 1-7.

32. 'kunitta puruvamum kovvaicchevāyil kumiṇ sirippum
panitta saḍaiyum pavaḷampol meniyil pālveṇṇīṟum
initta muḍaiya eḍutta porpādamum kāṇapeṟṟāl
mainttap piṟaviyum vēṇḍuvadē indamānilattē'

- Appar 83 : 4

33. 'ṉanjē pāmbuṉ tīṉīr mādō
anceñcetā vuṇṇaral amiḻde
vinjai vēndar jñānam vīde
vanjar jñānam vaḍuvoḍu pāḍumē'
- Jña, 49.

34. 'iṛappin kēdana midanai maṛappir
koṇḍanai yān enak koḷal oḻittu oṇtiṛan
māya vinaiya tāna tēyāt
tanu karaṇa bhuvana bhogam
enum vagai aṛi nani duniini dugave'
- Jña, 50 : 28-32.

35. 'aṛivuru adanoḍu anittamanmayin
maṛuvaṛa neṛi'
- Jñā, 51 : 5-6.

36. '.... ivaṇ neṛi paḍa ninra
pandam bhōgam bhōga niruttalum
vandadu māyai vinai malam'
- Jñā, 51 : 6-8.

37. Śivajñāna Munivar, Commentary on SSS, 2 85, included in Siddhānta Śāttiram Mūlamum Uraiyum, (Madras, Śaiva Siddhānta Mahā Samājam, 1934), p. 528.

38. 'māmalai anna maram teṛum kadunganal
tāmarai anna taḷirkkai tāṅginum
mandira mākkat kandaram yādē'
- Jñā, 52 : 8-10.

39. 'cembidu ceṛinda punpuṛak kaḷangamidu
eṉrurai kūḍā eḻil vaḷar sīruṇam
cittu nīr ceṛinda dottē'
- Jñā, 52 : 11-13.

40. vidangeḷu peruvali vuḷaṅgoḷ mandirattu
aḍangiya tanmaiyumaṛṛē'
- Jñā, 52 : 14-15.

41. 'kalaṅgu ṉīr illa ṉalaṅgiḷar viḻukkāḻ
anaiṉda māṛena viṇaṅkiṛaṅdaganṛa
pāsap peruvali taḍuttanar'
- Jñā, 52 : 16-18.

Chapter : 5 - GOD

1. 'O̱livara niṟainda madicēr cenjadai
oruvan pādam alladai
piṟidu muṇḍō perumpugal namakkē'

- Jñā, 53 : 23-25

The term 'oruvan' to denote God is very significant.
'oruvan ennum oruvan kāṇga'

- Tiruvaṇḍappagudi, 43, TV.

'vurai vuṇarviṟanda oruva'

- Pōṟṟittiruvagaval, 124, TV

2. 'pēyē yāyinum piriyin inbam
vāyā denṟē madiyōr aṟaiba'

- Jñā, 53 : 9-10

3. '......... .... vanasa
nīr nilai ninru *tāḻ*nalam peṟṟa *tāḻōy*'

- Jñā, 53 : 18-20

4. SSS, eighth sūtra 1 to 10 stanzas.
SP, 8-10 stanzas
SM, pp. 24-34.

5. '.......... ....vuḍambur eri
veḷi ena nillā dennu māttiram
telivaraṭ teruṭṭinai'

- Jñā, 54 :5-7

6. ' - .... ittiṟan
yāniṟkiḷattal sālum mānin
kuḷamburu kuḻivāḻ kalangaṟ cinnīr
makarāl ayattin mayakarat teḷittalil
kavarādenre'

- Jñ*ā*, 54 : 11-15

7. 'tānum yādum āgādivvena
oṇṇā nīdiyan nīdiyāl tanādu
deyva nāttam taivarum'

- Jñā, 54 : 19-21

8. 'kuvivā yamaiyāk kuḍa niṟai tīnīr
pakuva yāmaip pārpinōdaḥdō
tinakaran oḷi cēr cilai kāl tīyin'

- Jñā, 54 : 22-24

9. 'paḍi yaḍi yaḍaṅgāk kaḍi kamaḻ tāmaraik
katkāṇ kaḍavuḷoḍah tatuṟai amalanum
eṇṇā iyalbinan iṟai ena muḷangum
viṇṇōr aṇṇal'

- Jñā, 55 : 1-4

10 '.................... maṇ mudal
muppadu mudalā mūviraṇḍu ōvā
oppil tattuvam orīya tippiyan'

- Jñā, 55 : 4-7

11. '.................... kaṇmudal
pulanodu puṇarān iṇaiyili'

- Jñā, 55 : 8-9

12. '.................... yānen
madattin vārāp piṟapili'

- Jñā, 55 : 9-10

cf. TK, 346.

13. '.................... tanakkena
nāmamillōn

- Jñā, 55 : 10-11

'orunāmam ōruruvam onrumillārku
āyiram, tirunāmam pāḍi nām teḷḷēṇam
kottāmō'

– Tiruttellenam 1, TV.

14. 'kāla kālan'
- Jñā, 55 : 12

Śivajñāna Munivar's explanation of kāla tattva in SM II sūtra II adhikaraṇa. pp. 166-173.

15. ' ... kaḍaiyum
mūlamum naḍuvum munindon'
- Jñā, 55 : 13-14

16. '.......... mēlon
āgulamilli akōpan amōkan
abhayan abhangan akamban asañjalan'
- Jñā, 55 : 13-15

17. 'nittan muttan cuttan cutandaran'
- Jñā, 55 : 16

18. 'paṇḍamum vīḍum paraindōn'
- Jñā, 55 : 17

19. '............ cindaiyoḍu
inbamum tunbamum igandōn'
- Jñā, 55 : 17-18

20. '............ yāvadum
pulaminruṇarnda pulavan'
- Jñā, 55 : 18-19

21. 'turiyamum todarāt tūyon'
- Jñā, 55 : 21

'turiyamum iṛanda cudarē pōṟṟi'
- Pōṟṟittiruvagaval, 195, TV

'turiyaṅ kaḍandu turiyāditatte ariyā
viyomam koṇḍamabalattāḍum, periya pirānai'
- TM, 2454

22. '.................. perumaikku
aṇḍam aṇuttara aṇu aṇdattudan
ninru nuṇaṅgiya taṇdā cirtti'
- Jñā, 55 : 21-23

'palakalai āgama vēdam yāvaiyinum
.... celkadiyāy ciridākip peridāyt
tigaḷvadu tarcivam enbar teḷindulāre'

- SP, 13

'aṅor aṇīyān mahato mahīyan, ātmāsya
jantor nihito guhāyām:
tam akratuh pasyati vīta-śoko
dhātu prasādān mahimānam ātmānah'

- Katha, upaniṣad

Dr. S. Radhakrishnan gives the following translation :

'Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquility of the mind and the senses (he sees) the greatness of the self'

'aṇḍamo raṇuvām perumaikoṇ daṇuvōr
aṇḍamām cirumai koṇḍaḍiyen
vuṇḍa vūṇ vunakkām vagaiyena duḷḷam
vuḷ kalandeḷu paranjothi'

- Karuvūrttevar, TI

(Madras, Śaiva Siddhānta Mahāsamājam, 1939, p, 153)

23. 'kātchi mudaliya aḷavaiyum aḷavarac
cetpaḍa akanranam'

- Jñā, 55 : 25-26

24. 'padumarāgap pudaveyil nīḷal cey
madiyiṛ raṇmai jñeli kōl vanraḷal'

- Jñā, 56 : 3-4

'madiyiṛ raṇmai vaitton'
tīyin vemmai ceydon'

- Tiruvaṇḍappagudi, TV, 21-22

'viragil tīyinan pāliṛ paḍu neypōl
maṛaiya nin ruḷan mamaṇiccōdiyān'

- Appar Tēvāram, 204 : 10

25. 'maḍanaḍai nallān vanamulai vanda
pālir rīney paḷattininsuvai
pūtchi āruyir' - Jñā, 56 : 5-7

cadupaḷac cuvaiyena amudane aridaṛku'
- Tiruppaḷḷi eḻucci, TV, 7

'vudal varaiyinnuyir vāḻkkaiyāya oruvan'
- Sambandhar 363.1

26. '.................. poruḷurai yeṇṇey
kaḍimalar kajñaliya voḍiyā vāsam'
- Jñā, 56 :7-8

'vuraiyinār vuṛu poruḷāyinān'
- Sambandhar, 292.4

'yāvulum eḷḷum eṇṇaiyum pōninra endaiya'
- Tiruccadagam 46, TV

'pūvinil vāsam punaliṛ porpup
puduviraic cāndininārrattōḍu,
nāvinir pādalgaḷ naḷḷāruḍaiya namperumān'
- Sambandhar 7:4

27. 'nila nīr tī kāl veḷi vuyir yāvum
avaiyē tānavai tānēyāgi
viravium viravā vīram'
- Jñā, 56:10-12

'īṛāy mudal onrāy iru peṇāṇ guṇa mūnrāy
mārā maṛai nāngāy varu pūdamavai aindāy
āṛār suvai eḻosaiyodu ettuttisai tānāy
vēṛāy udanānān iḍam vīḻimiḻaiye'
- Sambandhar, 11:2

'avaiye tane yāyiru vinaiyin
pōkku varuvu puriya āṇaiyin
nīkkaminri nirkumanre' - SJB, 2

also SSS, 2.1

28. '.... ....viraviya
tanvāḷ alladai tanvāḷ iḷanda
madi māsūra oḷikāl paḷiṅgin
pūtcittenna'

Jñā; 56 : 12 - 15

'panniṟam kavarum tonmaip paḍiga nīdoḷiyum panmai
mannilangiyalbum tanda vaḷaroḷipola vaiyam
tannagam payilum naṟciṟ caḍangaḷin tanmai tāvā
Nannalam pera niraiṇda jñāname jñānam enbar'

- SP, 69

29. SM, p. 255

30. 'īrāy mudal onrāy iru peṉ āṇguṇa mūnrāy
.... . veray uḍanānaniḍam vīḷi miḷalaiyē'

- Sambandhar 11:2

'ēḻisiyāy isaipayanāy iṉnamudāy ennuḍaiya
toḻanumay yān ceyyum turisugaḷukkuḍanāgi'

- Sundarar, 51 : 10

'eṅgēnumirundun aḍiyēn unai ninandāl
aṅge vandennoḍum uḍanāgi ninṟaruḷi

- Sundarar, 23:2

31. 'bū būdarādi ōvara vujñaṟṟum
oruvanai uḍaittup poru virikāyam
ādalir kaḍampōl'

- Jñā, 57 : 1-3

32. 'irungadam adanodu iyaṟṟiya oruvanai
orunguḍan kaṇḍōn oḻindigaliri kaḍam
kaṇḍāl ivaiyum avaṉ enak koṇḍāṅgu
vuṇḍō vulagam ujñaṟṟudan oruvaṟ
kaṇḍu maṟṟidūm vuṇḍu ivaṉ ena veniṟ'

- Jñā, 57 : 4-8

33. 'kiri vaḷar kaḷai jñeli dūma madanin
eri vaḷar aṭṭiṟ pukai ayal ena vuṇarndu
oṭṭinai pirangal oḷḷalaḷ oṭṭiya
dennai viseda samaniyattu yādir
pannenil viseda mennin annō
kātci yaladilai'
- Jñā, 57 : 10-15

34. ' .... māga mādiya vinaiyā
geṟṟēṟ pāgamiyaidalin, kaḍavaṟṟu
innum oṇguṇa mannaliṟ puvipol'
- Jñā, 57 : 19-21

35. '.............. asattu ulagu aṟivanai vinā
kuṟivaral pōdal kūḍādu vuṟutēr
ādi pōla'
- Jñā, 58 : 4-6

36. 'kanru vaḷar pālinum cenrin rēnkōch
cetanamādalin ōdiya vyir pōm
surabi tīmbāl coriyil puraiyil
tīmbāl vaḷartta danrena ōmbādu
uraiyāḍunar evar'
- Jñā, 58 : 9 -14

37. 'kāṉdamen reḍuttuk kōḷum vāyndanṟu
iranḍaiyum iyaikkum muranḍagu cētanan
inrenin avai cenronrā vāgalin'
- Jñā, 58 : 15 - 17

38. '...... vuyir ariyā
īsattanmaiyum illaiyāgil
tammuḍaic ceyaṟkum vemmuraṭ kaḍampōl
oruvanai igaliri tuṇaiena maruvuvar
enrāl iṟaimai ivarkkenai'
Jñā, 58 : 20-24

39. 'vīḍaḍai pavarē kūduga ceyal enin
āḍiyarō maṟṟanādiyaro vēṟu
ēdamin muttiyarennin ādi
anreniṟ citta sādanam'
- Jñā, 58 :26 - 29

40. '............... ādi
enridin muttiyadevōn munnar
ninrananāga nigaluminṛi
enrum panda manri mutti
onrāduṇarvōr vunarvir kunrā
dirundirum pāsam ceṛṛa
perunthagai aruḷiṛ porunthumaṛṛiḥde'

- Jñā, 5 8: 29 - 35

41. 'ellāt toḻilum iṛaivaṛ kuṛitta
illāccēdanamāgi yengaṇum
ninruḷi nillāt tagaittāl ninruḷi
niṛkap paḍuvadi yadē yahde
muṛpaḍa amaindadu muyaṛciyuminṛe'

Jñā, 59

42. 'poṅgiya vinai iruvagaittuc cangaṛ
pattoḍu karaṇat'

- Jñā, 60 8 -10

43. '............... māṇḍa
jñāna nāṭṭakkanri yilagā
yāṇart tiṇaiyiri nōkkam kāṇān
iruḷara viriya virikadir parappiya
oru tēr nēmip parudi vānoṛ
kāṇāvāru pōla'

- Jñā, 61 : 6-11

44. 'uṇar uru asatenin unarādu inmayin'
iru tiran alladu siva sattâm ena
iraṇḍu vagaiyin isaikkum mannulagē

– Śivajñāna Bodham 6th Sūtra

45. 'ūman kaṉpōla oḷiyum miga iruḷē
yāmman kaṉ kāṉā davai'

- TVP, 19

46. '.. .. .. kuḻi kat
kūḻi yūrnda vāḍavaṟ ṟirinda
āḷvinai kātchit talagaik kaṇḍiladenak
kātciyiṟ kajñaliya vevaṟṟum mātciyin
ninranan parama kāraṇan'
- Jñā, 61 : 13-17

47. '............... kālam amūrtham uṟu palam
tarumadu pōlat talaivan mūrtat
tiribina nānum iṟṟoḻil poruviri
ichaiyil iyaṟṟum'
- Jñā, 62 : 4-7

48. '.. .... .. yōkak kalait tuṟai nīndiya
oṇḍiral yōgar pōlat taṇḍā
icchai'
- Jñā, 62 : 9-11

49. '.. . . . . , coṟṟagu
salliyam tāḷara vāngiṟ rellēy
pulamin rāyinum nalamili kattagam
anna dānum adanpāl inroḻil
mannādānum'
- Jñā, 62 : 11 -15

50. 'arumaṟai yaṟaiyum vuruvili aruvuṟu
vuru vivar īsan oḷitigaḷ sadāsivan
sāntan enrinidu'
- Jñā, 62 : 22-24

51. 'aḍaiyān vikāram āyinum cudaravan
cuḍar vīḷ tāmarait tōḍinidalarttavum
maṟṟavai kuvippavum vularttavum koṟṟak
kiraṇattu adu'
- Jñā, 63 : 1-4

52. ' . ... araṇamil kūṟṟin
muraṇ dolai oruvanu muriyāc cattiyin
aṇḍar aṇḍa maṟ reṇḍara liḍaiva
ceydak kaṇṇum tirivilan'
- Jñā, 63 : 4-7

53. ' .... maṛṛaḥdedu
pōlumeniṛ kadal taṉkadir veñjuḍar
viṭṭuya rōdai virāvubu muṛṛa
antara maraivadu pōlap poṅgiya
vāṛena'

- Jñā, 63 : 29-34

54. '. . . . . veyyōn
ilaṅgu kadir īra mantiraḷai meḻugai
ṉalam kolak karaittu ṉavaiyara valittaṛ
konrē pōlac cenragalbariyāc
sattiyiṛ piṉithaṛkappiṇi yaviḻtharkku'

- Jñā, 63 : 7-11.

55. 'mādira manaittum īrēḻ puḍaviyum
aḷaviḷaittu aḷavā aṇḍamum palavenak
kotpuṛu kālamum eppēruyirum
vuṛāvaraiyeydil onrōḍum puṉarā
dinaiya kākkum kaḷaikaṉ ākik
kaḷaikaṉ yānenum viḷaivara vorīp
panniya evaṛṛum tannamōr kuraiyinru
annōn ṉinṛa akāranāṛ kāraṇam
enna denru isaikkuvam yamē'

- Jñā, 64 : 33-41.

56. 'vuraiyuṇar oḍunginar vuṇarvin
viraiyuṛu kaḍiyin viravi yōne'

- Jñā, 64 : 42-43.

57. 'ṉāra mēya nalluyir anaittum
ṉāra manre ṉāraminru inre
ṉārac ceydiyu manre ṉāram
āruyirk kalladu vuyir adaṛkudavum
pērupakāramum inre yāyinum
āryuirk kabhayam aṛan maṛṛuḷḷādu
āruyirk kabhayam aṛṛum'

- Jñā, 64 : 1-7.

58. 'vān maṇ tīnīr vaḷiyaga niṟaitandu
ānā dappuram padarndum *tā*navai
vuṟaivida nūnginidu aḷittu midaiyum
tānēy*ā*gi ēanaiya viḷakki
iruvēṟu isaiy*ā*du oruvaḻiciva*ṇ*i
inriyamaiy*ā*c cirappiṟṟ*ā*gi
enrun *tā*navai onrāv*āṟā*m'

- Jñ*ā*, 64 : 8-14.

59. 'padaṅgan palkadir parappi visumbinidu
iyangung*ā*lai eḻundinidu iya*ṟṟ*um
mannuyir todakka m*ā*rttaṇḍarkinru
anno t*ā*num aruvilai amaḷip
p*ā*yal nīngi pah*ṟ*oḷil purigenru
ēvu ti*ṟ*am padar*ā* nēnum mēviya
*ā*tapa nidattanru aruntholil puriyum
ṉīdamillai ṉīḷnilathorkkē'

- Jñ*ā*, 64 : 15-22.

60. '. . . . . . . inamalar tudainda
t*ā*du padu koḷu niḷal pādava manre
m*ā*dar vaṇḍoḍu surumbimir taru niḷal
p*ā*davam pa*ḍ*aittadu manrē p*ā*davam
inre nīḷal kāṇ*ḍ*alum ilame'

- Jñā, 64 : 23-27.

61. 'karuntādu kotkum irumcilaiirumbai
varundina ma*ṟ*uguman nenādaiyamin
riruntādu karnga*ṟ*kidani*ḍ*at talladai
porundadenna'

- Jñā, 64 : 29-32.

62. 'kalai nilavalan enil pulan alan alan enin
nalamali pu*ṟ*kalan nilai mali kalaiyu*ḍ*an
onral onr*ā*dāgal enrum
onri*ṟ*ir konrā'

- J*ñ*ā, 65 : 1-4

63. 'pasuvukku amalan satti osiyādu
vuṟṟa vuṇmaiyānum maṟṟavan
mandira valiyinālum andamil
niṭkala maṟidal tokka tan valiyin
nosiviḍa vikāramāna'

- Jñā, 65 : 6-10.

64. ' ... . vasipaḍu
sakala nānum tugaḷtogu puṟkalan
allan māyai avaiyava māṭṭi
elliya nimala māya nalla
mandira kalayin marē maindumali
tirundirum diyānattu irundanan'

- Jñā, 65 : 10-15.

65. '... .... .. - .. tūya
attuvā adanukku adiban ettagai
attagai anantan iṟai asuttattin'

- Jñā, 65 : 34-36.

66. mikka būpati talaimai vaittōn
vaitta nirubanōḍu ottavārenac
ceyvan evaiyum'

- Jñā, 65 : 37-39

67. ' ... . poṟi pira pulan koḷai
vuyttal cellāvākalin appulan
poṟi koḷap piravāṟ ceṟiyā'

- Jñā, 66 : 2-4.

68. 'pōkiya nāma viseda meydal
vuḷadenil siridu cēyttāy vaḷamali
vurai mudal viḍaya muṇarvan viraivinoḍu'

- Jñā, 66 : 6-8.

69. '............... vuraga muḍaittayal
aḍuvadu tannai aḍalinru adupōl
vidumoḷi anandanai viraviyapāsam'

- Jñā, 66: 13-15

70. 'cinna mānum cinna vuṟbhavam
tunniya adanin viyokattanna
mandirēsanum andamil tānmudal
kūḍalin'

- Jñā, 66 : 16-19

71. '.... . ... valiyin nilamai māṇḍa
āgam avana damalam tādu amal
naḷinap pāsaḍai ēyyppa'

- Jñā, 66 : 24-26

72. ' .... tigaḷuṟaiyin nōyuḍan
munceyal murañjiya devaṉ avaṉ eṇkēḍa
iṟaimiḍal adaniṟ kuraiyilan'

Jñā, 66 : 30-32.

73. 'kalavi viḷainda kāmattēṟal
vuṇḍōr vuṇarin alladai yāvadum
koṇḍurai kūḍāvāṟum'

- Jñā, 67 : 12-14.

cf. 'aṟpudamāgiya anubhōgak kāmampōl
kaṟpanai yinri kalandu ninrānē'

- TM, 2943.

'makaṭkut tāy tan maṇāḷanōḍu āḍiya
sugattaich col enrāl collumāreṅgenō'

- TM, 2944.

74. 'iru perumbuḷanum orunginidianḷandu
meyyurai perūñcevviyāḷan
kanāt tiṟan alladai vināttiṟam piṟidō'

- Jñā, 67 : 17-19.

Cf. 'kaiyināṟcolak kaṇgaḷil kēttidum
moykoḷ cindayin mūngaiyumāyinēn'
- JC, 997.

75. 'poṟaipperum kavacam pukkuc ceṟupparum
ceyaltīr kanai kaḻai katti mayaloḍu
kāma nītta kayantalai kaḍidūrṉdu
acchaminmaiyin tuṇaiyinru āṅgu
vasaiyil pēruṇar visaiya maḷḷar
pūmuga jñānap pugar vāḷ ēndi
aimbulan aḍakki arupagai ōṭṭi
iruvinai vīṭṭi oruvaḻik koḷīya
uḷḷamoḍu vuṇarvu cūḷ oḍukki
vuḷḷuṇar vuṇarvadu vuṇarvinpālē'
- Jñā, 67 : 20-29.

76. '..................vimalan ōvā
ṉilaimayan guṇamuga nivandōn ilanvuru'
- Jñā, 68 : 6-7.

77. 'aṟivu aṟiyāmai aganrōn poṟi punai
yoga viyoga moḻitton tūmanac
cangaṟpattoḍu sakalam, kalaitīr
beṅgaṇum iriya irundōn'
- Jñā, 68 : 8-11.

78. 'andamil amalan satti yeṉgañum
nandu naṉrenil nallaṟivu evarkkum
vundā doḻidal en?
- Jña, 69 : 1-3.

79. 'nipādamenradu yāvanoruvan
iḍaikkḍidu oruporuḷ aḍuttura vīḻin
verī annilai orī vēṟiḍam
maruvum'
- Jñā, 69 : 17-20.

80. 'mōga anandar muyalvōrk kamōgan
sattiyin avanai uṇarttal maṟṟadu
karumattu oppin aḷḷadai'
- Jñā, 69 : 23-25.

81. 'endai jñānaminmai bandha
kāraṇam enna āraṇa vāri
aruḷinai maruḷai aḍuvadu jñānamenṛu
iruḷ tīrbu eyda isaittoy'

- Jñā, 70 : 1-4

82. 'indanak kuḷuvai aḍūm ceṇdaḷaḷ
kūḍa ninṛum pidu tarupāyam
cellāk kālai mellena viḷangal
ollā vallaḷal pōla

- Jñā, 70 : 11-14.

cf. 'illiṛaic cerīya jñeḷikōl pōlat
tōnrā dirukkavum vallān maṛṛadan
kāṇru paḍu kanai yeripōlat
tonṛavum vallanrān tōnruñgāle'

- Avvaiyar, Puram, *315*.

83. Cintanai Urai, in 'Siddhānta Sāttiram mūlamum uraiyum' (Śaiva Siddhānta Mahā Samājan, Madras, 1934), p. 800.

84. SM, p. 411.

85. 'sattinipādamō tagu mala pāgamō
vyutta kāraṇa kāriyam ōduga'

- **Saivavādi nirākaraṇam**, 13-14, SN.

86. Nāḍiya sattinipādam, nālu pādam'

- SP, 49.

87. .... ṉiḷal avir maṇi kāl
eriyi nūṅgu viritaral māṛenat
tanniuum vuyarnda pannarum tattvuattu
annadādal aṛiman'

- Jñā, 71 : 5-8-

88. 'kal tāngunarkkē kaḷi kavin rudainda
eṛpaḍu maṇi tāngunarin poṛpoḍu
varupalam varūm'

- Jñā, 72 : 4-6.

89. '..................... veṉdiral ṉirupar
agatturaipavare puṟattuṟaipavariṟ
pōka mēvudal tāvār kāṇḍigum'

Jñā, 72 : 16-18.

90, '.......... ...aṟṟō āḍavar arivayar tammin
mikka andaraṅgattavar peṟṟa
inbamum uraiyila'

- Jñā, 72 : 19-21.

91. ' ....munnīr viri taru kāyal
vittādu viḷaitta veṉtiraḷ paḷanattu
vuṟṟavai evanō'

Jñā, 73 : 9-11.

92. '................ tuppu vaḷar
vuvari vuṟṟa tīnīr alladai
kavarbu muṇḍō'

- Jñā, 73 : 11-13.

93. 'maṇpunai madiṟpeydu oṇciṟai parappi
vūdu vaṇḍuṇarnda pēdai vānpuḷu
mādar vaṇḍāvadai aṟidi kōdaṟṟa
amalanai āsaṟa vuṇarnda
amalar ceydiyu maṟṟān maṟṟē'

- Jñā, 73 : 14-18.

94. cf. 'vittuṇḍā mūla muḷaittavā tāragamām
attantāḷ ṉiṟṟal avar vinaiyāl-vittagamām
vēṭṭuvanām appuḷup pōl vēṇḍuruvait tān koḍuttuk
kūṭṭānē maṇpōl kuḷirndu'

- SJB, 1.2.2.

cf. Tiru K. Vajravelu Mudaliar's explanation of the term "Vēṭṭuvadām appuḷu" as "vēṭṭuvan ādarkuriya puḷu".

- K. Vajravelu Mudaliar, Śivajñāna **Pāḍiyat tiṟavu**, (Madras, Dr. S. Radhakrishnan Centre for advanced Studies in Philosophy, University of Madras, 1977), pp. 36-37.

95. ‘ .... iraṇḍu onru
enru māgādu evaṇ enin .....
.... _ keṭṭa
dādal tānē amararkkāyinum
mevādāgum’
3-4 and
- Jñā, 74 : 7-10

96. .... - .... āvadu
keṭṭadu vādal aduvāyk keḍalala
doṭṭuva divaṇō inrē’
- Jñā, 74 : 4-6

97. ‘kāriruḷ iriya nūṟikkanalvāḷ
ēroḷi viḷakka meydiṟ ṟanrāṅ
keydiya pinnar iruḷara viritta
ceydi ceppin illai’
- Jñā, 74 : 14-17

98. ‘vuppuviḷai paḷanattuṟṟa poṟkōṭṭu
vulavaiyin aṟiga mādo
kalaiva lāḷar nilai puṅar paṇpē’
- Jñā, 74 : 22-24

99. ‘cuṟpam pūri sandiram poruval
eṟṟaṟ ṟiṟaiyuṟal ivanum’
- Jñā, 75 : 15-16

100. ‘........ .... .. viragin
engaṇumāyinum idan mēlalladai
aṅgeri kāṇāvārum’
- Jñā, 75 : 20-22

101. ‘........... poṅgiya
guṇattin mikkōn kuḷuvin vuyarndōn
enattagumurai yinum’
- Jñā, 75 : 23-25

cf. also ‘vumbar pirān vurpattiyādigalukkuriyan
vuyirtānum civānubhavam onṟinukkē vurittu’
- SSS, 11 : 10

Chapter : 6 -

SĀṄKHYA AND ŚAIVA SIDDHĀNTA

1. See ante Ch.III for the explanation of satkārya vāda pp. 50-53

2. Umāpati Śivam, Patañjali carukkam 70, Koyilpurāṇam, quoted in SM, p.446.

3. "Primal Nature is not an evolute; the seven, beginning with the Great one (the intellect) are both evolvents and evolutes; the sixteen (the five organs of sense, the five of action, the mind and the five gross elements) are only evolutes; the spirit is neither evolvent nor evolute"-**Sāṅkhya kārika, III verse** (translated by Prof. Suryanarayana Sastri, University of Madras, 1973, p. 8).

4. It is to be noted that though Vāgiīśa Munivar uses inference and other means of knowledge in his work **Jñānāmṛtam**, he does not have a chapter on epistemology. Among the fourteen siddhanta *śā*stras, Aruḷnandi *Ś*ivam explains the principles of epistemology in a separate chapter called aḷavai in Śivajñ*ā*na Siddhiy*ā*r.

5. 'm*ā*saṛu k*ā*tci aiyam tirivinri vigarpa munn*ā*
   *ā*saṛa arivad*ā*gum'

   - SSS, *8*

   ' ....peyar s*ā*ti guname kanmam poruḷena aindu
   vuṇḍu avigaṛpa vuṇarvinukku poruḷin vuṇmai m*ā*ttirattin,
   viṇḍallil*ā* aṛiv*ā*gum vigaṛpa mill*ā* k*ā*tciyē'

   - SSS, 19

6. 'arundu inbattunbam vuḷḷattu ar*ā*gam*ā*di
   tarum tanvēdanaiy*ā*m k*ā*tci'

   - SSS, 13

7. Svet., 1.2.

8. 'vūnakkaṇ p*ā*sam vuṇar*ā*p padiyai
   jñ*ā*nak kaṇṇinil cindai n*ā*di ur*ā*ttunait terttenap
   p*ā*sam oruva taṇṇiḷal*ā*m pati vidi eṇṇum añjeḷuttē'

   - SJB, 9th sūtra

Chapter : 7 - CONCLUSION

1. Vāgīśa Munivar deals with the three states of the individual self in stanza sixteen and he considers āṇava, māyā and karma in the stanzas eighteen, nineteen and twenty respectively.

2. SSS, 1.80 and Śivajñāna Yogin's commentary on this stanza.

3. 'Meyjñānam tannil viḷaiyādu asattādaḷ
ajñānam vuḷḷam aṇaidal kān-meyjñānam
tānē vuḷa anre taṉ kaḍal nīrvuppuppōl
tāne vuḷam vuḷavāt tān'

- SJB, 7.3.3

4, However much the thinking which we think away is under suspicion, the thinking which thinks it away remains. Descartes thinks that this is the one judgement regarding real existence which is indubitable. The Cogito enables us "to distinguish between mind and body more distincly than hitherto", "to define the nature of the self in its distinction from all that is corporeal." By the light of this torch" says Descartes referring to the principle **dubito, cogito ergo sum,** "I see more accurately in myself what is not visible to the eyes and I am more persuaded that I possess what cannot be touched than I ever have been of possessing a body ..... I can affirm that as soon as I commenced to doubt I commenced to know with certainty. But my doubt and certainty did not relate to the same object, my doubt regarded only things which existed outside me, my certainty concerned me and my doubt." Inspite of the comparison we must note however the fact that the Siddhāntin's faith is not merely based on inference.

5. SM, pp 9-10.

6. Jñā, stanzas 24-26

7. 'na prayojanavattvāt

- BS II. 1.32

'lokavat tu līlā kaivalyam

- BS II. 1.33

But the second verse indicates the refutation of the objection set forth in the previous sūtra. Men in high position, who have no unfulfilled desires, indulge in sport. Saṁkara uses the example of breathing which goes on without reference to any extraneous purpose. Dr. S. Radhakrishnan observes that Baḷadeva makes out that līlā or sport is the overflow of the joy within. As in ordinary life, a man full of cheerfulness on awakening from sound sleep dances about without any motive or need but simply from the fulness of spirit, so is the case with the creation of the world by God.

8. Tiruvcmbāvai 11, TV

9. SSS, 35-37

10. 'kriyai yena maruvumavai yāvum jñānam
kidaittaṛku nimittam enak kiḷakkum'

SP, 10

11 'Jñānattāl vīdu enre nānmaraigaḷ purānam
nalla āgamam solla allavām ennum
vūnattār enkaḍavar'

\- SSS, 279

12. 'adu vidu ennādu anaittarivāgum
adu idu enraṛindu undīpaṛa
avilnda sadaiyār enrundīpaṛa'

\- T.V, 39

13. 'avan ivan ānadu avan aruḷāl alladu
ivan avan āgān enru undī paṛa
enrum ivane enrundi paṛa'

\- TV, 40

14. TKP, 84-86.

15. 'avane tane yāyiru vinaiyin
pōkku varavu puriya āṇaiyin
nīkkam inri niṛkum anrē'

\- SJB, II

16. 'kuravanmun tuyil koḷḷu mānākkanai
vuriya kōlin vunarttuvan ; īsanum
turiya mogat tuyil peruvan tanai
ariya sattiyinal arivippanal'

- Ŝivaprakāsar, Sata, 69

17. 'āsān munne tyil mānavarait
tēsaya tandāl eluypum ceyalpōl
nesāya īsanum nīdanavattarai
esāda māyāḷ tannālē eḷuppume'

- TM, 2163

18. Bṛahad - āraṇyaka - upaniṣad IV. 4.22 uses words like adhipatiḥ, vaśi, iśānah, the great Lord, the Controller, thc Protoctor of all. These cannot refer to the embodied soul. The quality of being neither great by good deeds nor small by evil deeds is not ascribable to any except God. The **sūtra** refers to the non-transmigrating snpreme Lord.

Ramanuja states that we have here declarations of general unity, that all conscious and non-conscious beings are effects of Brahman and have Brahman for their inner self.

19. 'Janmādy asya yataḥ'

(Ultimate Reality is that) from which origin etc. (i.e. subsistence and destruction of this (would proceed).

janmādi - origin etc. Etcetera means subsistence, **sthiti** and destruction, **baṅgha**. To these three Madhva adds **niyati** (control), **jñāna** (enlightenment), **āvṛti** (ignorance), **bandha** (bondage) and **mokṣa** (release). Srikaṇṭha extends ādi etc, to cover **'janma - sthiti praḷaya tirobhāvānugraha-rūpam kṛtyam';asya-**of this; **yatah-** from which.

The relevant text is the **Taittiriya upanisad** passage; That from which these beings are born, that by which when born they live, that into which when departing they enter. That seek to know. That is Brahman'.

Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti,
Yat prayanty abhisamviśanti tad brahma
- Tait., III, i, 1.

We may also compare an Orphic saying quoted by Plato that God holds 'beginning, middle and end of all existence.'

20. '.... ... vedāndat teḷivām saiva
siddhāntat tiṛan ingut terikkaluṛṛām'
- SP, 7

21. 'nila vulagāyadādi nigaḻ sivāttuvidāndātuk
kulavinar aḷavu alavāk koḷgaiyadāki vēdat
talai taru poruḷāy'
- SP, 99

22. The purport of the Scripture is determined through six characteristic marks (ṣaḍliṅga). Only purportful Scripture is authoritative. 'The marks determinative of purport are: the harmony of the initial and concluding passages (**upakrama upasaṃhāra**), repetition (**abhyāsa**), novelty (**apūrvata**), fruitfulness (**phala**), glorification by eulogistic passages or condemnation by deprecatory passages (**arthavāda**) and intelligibility in the light of reasoning (upapatti)'.

Dr. T. M. P. Mahadevan, '**The Philosophy of Advaita**' (Madras, Ganesh & Co Private Ltd, Revised edition 1957) p. 57.

23. 'avane tānē ākiya aṉṉeri
ēkanāgi iṛaipaṇi niṛka
mala māyai taṉnodu valvinai inre'
- SJB, X

'kāṇum kaṇṇukkuk kāṭṭum vuḷampōl
kāṇa vuḷḷattaik kaṇḍu kāṭṭalin
ayarā anbin aran kaḻal celumē'
- SJB, XI

24. SM, pp. 374-378
also 'aḻundi aṛidale anubhavittal
eṉṉum coṛkkup poruḷāgalin'
- SM, p. 6

25. 'illadarkut tōṛṛaminmayin, uḷḷadarkuc
ceyvōrinric ceyvinai inmayin'
- Hetu, Second adhigaraṇa of the first sūtra, Śivajñāna Bodham.

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